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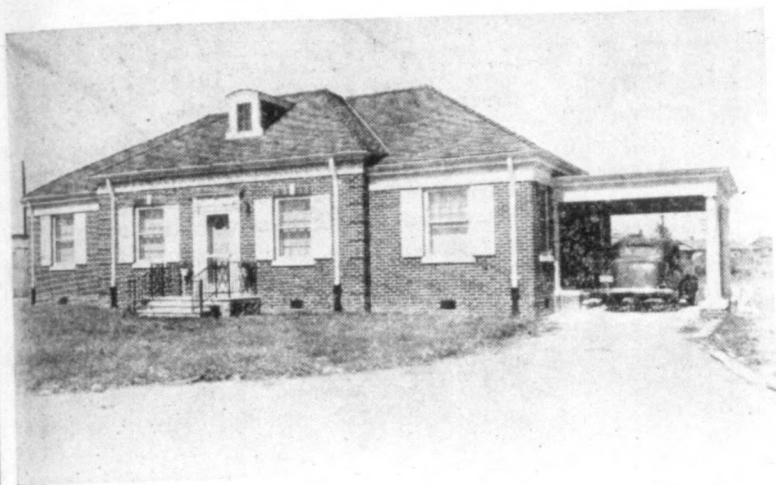
# The Baptist Record

"THY KINGDOM COME"

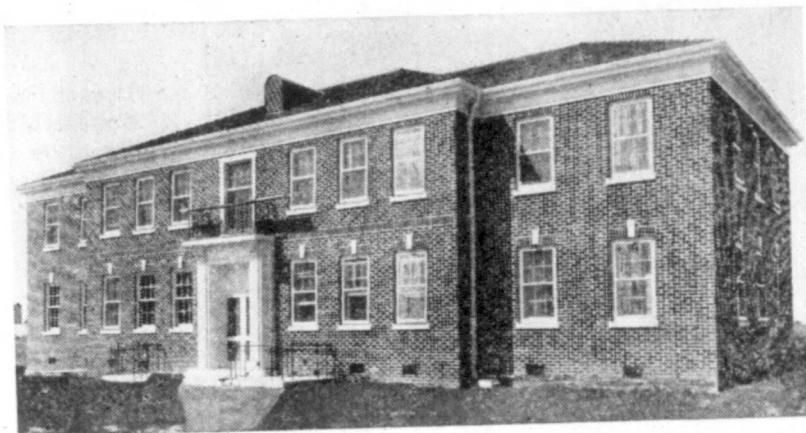
Jackson, Miss., November 10, 1938

NEW SERIES  
VOLUME XL. No. 45

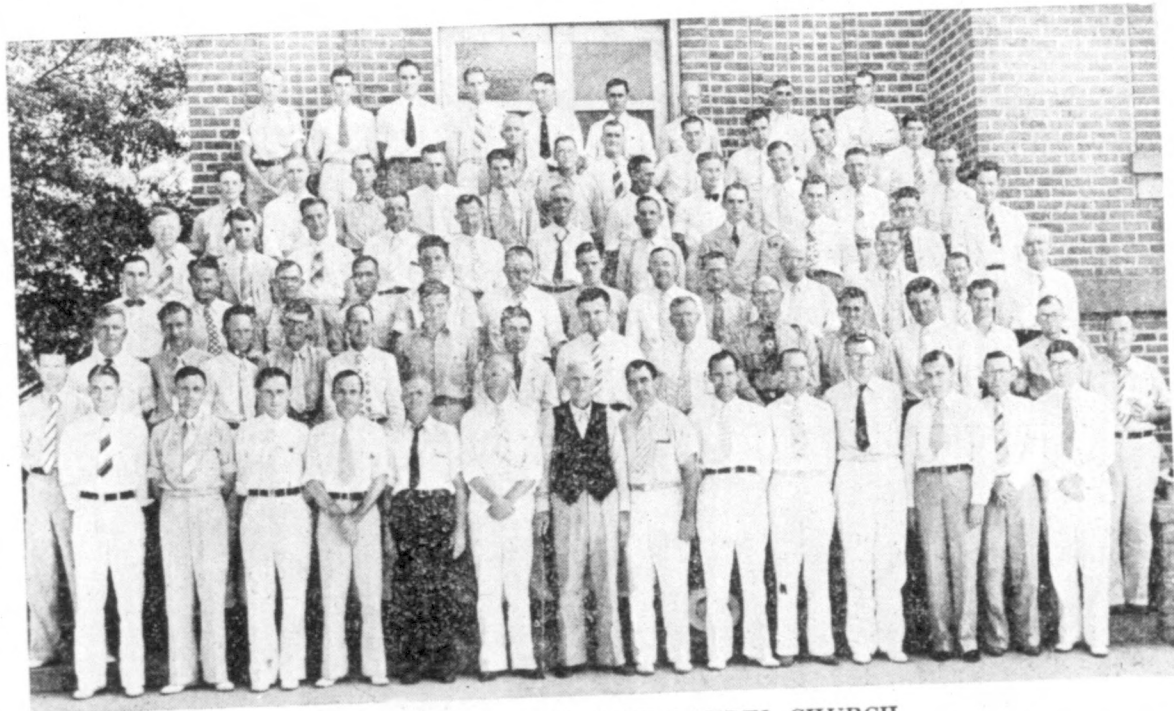
OLD SERIES  
VOLUME LX.



SUPERINTENDENT'S HOME, BAPTIST ORPHANAGE



JULIA JOHNSON LIPSEY MEMORIAL BUILDING FOR  
JUNIOR GIRLS, BAPTIST ORPHANAGE

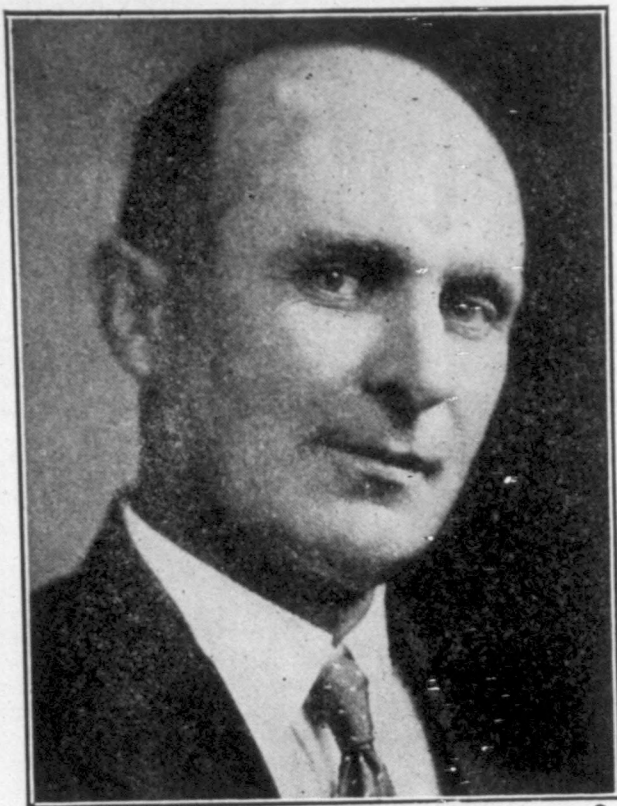


BROTHERHOOD OF WEST LAUREL CHURCH

These will give a program at the Pastors' and Laymen's Conference in Jackson Monday evening, Nov. 15; Subject, Baptist Brotherhood. They enroll 120, the largest in Mississippi. Officers: Pastor, J. H. Street; President, John A. Flood; Vice-Presidents, J. E. Loper and Bass Henderson; Secretaries, Henry W. Smallwood, and Taylor Parrish; Chorister, Troy Prince; Pianist, Armon Brewer; Reporter, R. A. Irby, Jr.



## OUR CONVENTION



REV. A. S. JOHNSTON  
Pastor Davis Memorial Church  
Jackson, Miss.



DR. J. W. SHEPARD  
Department of New Testament, who will  
represent the Baptist Bible Institute at  
the State Convention.

The Mississippi Baptist State Convention will meet in Jackson for its one hundred and second session Nov. 15-17. The Convention was organized in 1836 at Washington, near Natchez. Two sessions were missed in 1862 and 1863, during the civil war, but the number of sessions has been 102 because of two extra sessions in one year, one in Jackson and the other in Newton. This was in 1930 when the question of the discontinuance of Clarke College was under discussion. At the first extra session it was voted to discontinue the college. At the second this action was reversed, and at the regular convention in the same year the vote was for discontinuance of the college under convention control.

The Convention has met in the city of Jackson eight times. These were in the years 1850, 1866, 1876, 1888, 1900, 1912, 1921 and 1926, beside the special session in 1930. Only one city in the state has entertained the Convention more times than has Jackson. Meridian has had the Convention eleven times. Meridian is a younger city than Jackson and entertained the Convention the first time in 1865; then in 1868, 1871, 1872, 1881, 1886, 1892, 1908, 1918, 1928 and 1935, eleven times in all.

One country church entertained the Convention twice; Palestine in Hinds County in 1837 and in 1844. Other country churches which have entertained the Convention: Hepzebah in 1838, Middleton in 1839, Tockshish in 1842, Fellowship in 1846, Concord in 1848, Mound Bluff in 1843. Several small towns have entertained the Convention. Clinton had it in 1852, just two years after Mississippi Baptists began operating Mississippi College and put up the present chapel building. Hernando had the Convention twice, in 1847 and in 1854.

Other places which have had the Convention more than once are: Canton twice, in 1859 and 1869; West Point twice, in 1870 and in 1889; Aberdeen three times, in 1873, in 1885 and 1899; Oxford has entertained the Convention four times; in 1856, in 1874, in 1887 and in 1914. Natchez has had it three times, in 1860, in 1891 and in 1936. Hazlehurst three times; in 1875, in 1895 and in 1907; Starkville twice; in 1877 and in 1896; Grenada five times; in 1845, in 1879, in 1897, in 1922 and in 1927; Columbus three times; in 1890, in 1916 and in 1931; Brookhaven twice; in 1898 and 1917; McComb twice, in 1901 and 1920; Winona twice, in 1894 and 1909; Water Valley twice, in 1902 and 1930; Tupelo twice, in 1919 and 1933; Gulfport twice, in 1911 and 1932; Summit twice, in 1878 and 1893.

Other places which have had it once are: Wabalak, Brandon, Raymond, Lexington, Liberty, Macon, Crawfordville, Holly Springs, Okolona, Sardis, Crystal Springs, Kosciusko, Yazoo City, Vicksburg, Greenwood, Columbia, Corinth, New Albany and Laurel.

Presidents of the Convention have been: Ashley Vaughn, B. Whitfield, L. B. Holloway, T. N. Waul, S. S. Latimore, W. L. Balfour, W. C. Crane, J. T. Freeman, D. E. Burus, Richard Harrison, T. G. Blewett.

And since the civil war: Presidents D. P. Bester, D. E. Burns, M. P. Lowrey, W. H. Hardy, J. G. Hall, W. S. Webb, A. A. Lomax, R. A. Venable, H. C. Conn, H. F. Sproles, W. T. Ratliff, A. H. Longino, T. J. Bailey, W. M. Whittington, W. T. Lowrey, J. L. Johnson, Jr., J. E. Byrd, B. G. Lowrey, A. V. Rowe, M. P. L. Love, P. I. Lipsey, J. P. Williams, L. G. Gates, W. E. Holcomb, B. Simmons, D. M. Nelson, F. M. Purser.

It is better to speak of the Lord's blessing on a pastor and his work than to speak of his success. Give the credit where it belongs.

By invitation of the Baptist women of Magee Mrs. Kate Downs P'Pool of Hattiesburg interpreted the book of Job dramatically to a large audience of women in Magee. Mrs. P'Pool has given this recital in many places in Mississippi and in other states. Many have been helped by it.



W. A. BELL, Pastor  
Parkway Baptist Church, Jackson, Miss.

In Missouri there were 13,251 baptisms last year as compared with 10,565 the year before.

Dr. J. W. W. Lyle, clerk of Leake County Association, writes that a digest of the letters shows 26 churches reporting, one new church, 3,132 members, 183 baptisms, 325 taking the Record; 21 Sunday schools with 1,664 enrolled; 33 B. T. U.'s with 625 members; 22 W. M. U.'s, contributing \$716.96; value of church property \$77,125; gifts to local objects, \$20,448.72; missions and benevolences, \$1,676.50; 43 tithers.

Bro. J. C. Wells preached on Sunday, October 30, to the people of his former pastorate at Senatobia and found them flourishing. His own church at Lafayette, La., has doubled its membership and attendance in all departments in his seven years' pastorate there. There are 500 in Sunday school and 200 in B. T. U., 35 in the Brotherhood. Of the 27 churches in the association the church at Lafayette gave more than one fourth of what was given to missions.

Thanks for the correction: The oldest Baptist church in Louisiana west of the Mississippi River was organized in 1812, not 1912.

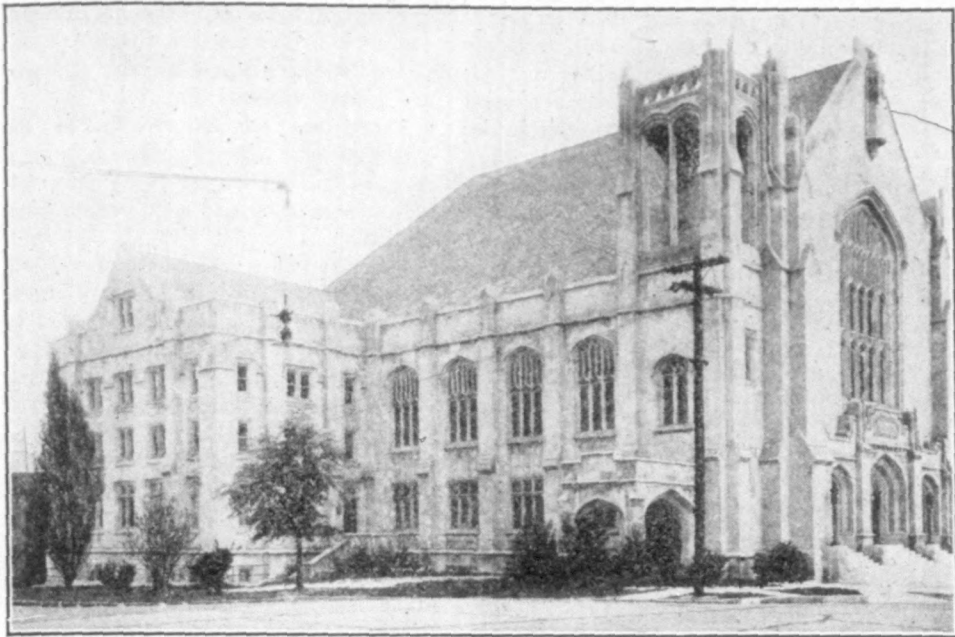
It is said that when Dr. W. W. Hamilton spoke on Prayer in Evangelism at the Missouri General Association, the house was crowded, many standing.

Stephens College, Columbia, Mo., has 1529 girls from 44 states and eight foreign countries; more from New York City than from the state of Missouri. The property is worth more than \$2,700,000. For 25 years the college has had no deficit in its operating expenses.

Some folks would have saved themselves trouble if they had been at church Sunday night, Oct. 30, when the radio made them believe that the world was coming to an end. One lady in Meridian burst into a pastor's sermon by shoving open the door and yelling that the world was coming to an end, for she heard it over the radio. She "broke up the meetin'."

The matter of Coordination and Correlation of our Southern Baptist work seems to be giving the brethren a good deal of concern. It seems to have briars in it, or something. At the meeting of the Southern Baptist Convention in Richmond last May we had a rather detailed report on the question, without apparently getting us anywhere. And now the brethren in Missouri are tackling the job. They had a committee to report on Coordination and Correlation at their recent General Association. It is all because there seems to be considerable overlapping in the work of the various organizations. Several of them seem to occupy the same time and space and undertake the same work. Hence the duplication or triplication. Several have different study courses in missions, and our various alphabetical organizations have developed some rivalry as to whose territory different phases of the work belong in, whether the B. T. U. or the W. M. U. or the B. S. U. or the Brotherhood. There is a diversity or conflict in the Daily Bible Readings, Study Courses, Prayer Calendar, times of meetings and selection of leadership for the various groups. In the meantime conferences and conventions multiply so that the road is kept hot, expenses increase, etc., etc. We seem to have as many hands as Briareus, as many arms as an octopus, as many feet as a centipede and as many heads as a hydra. In the meantime the committees will continue to work on the problem. But every church and pastor will have the final word to say. It is their responsibility.

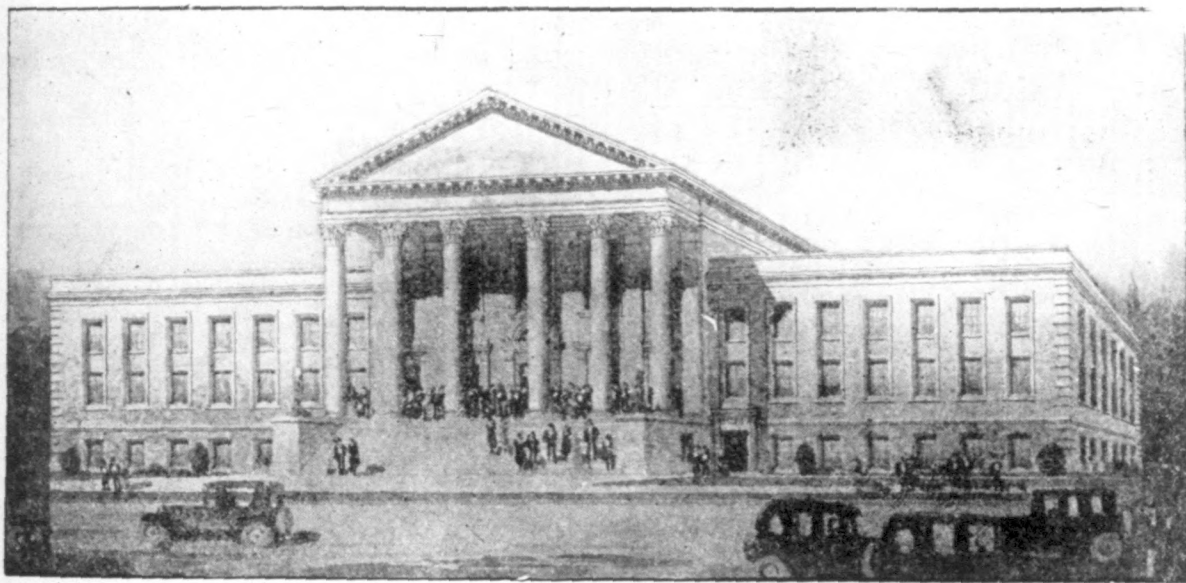




FIRST BAPTIST CHURCH BUILDING, JACKSON, MISS.



W. A. HEWITT, Pastor

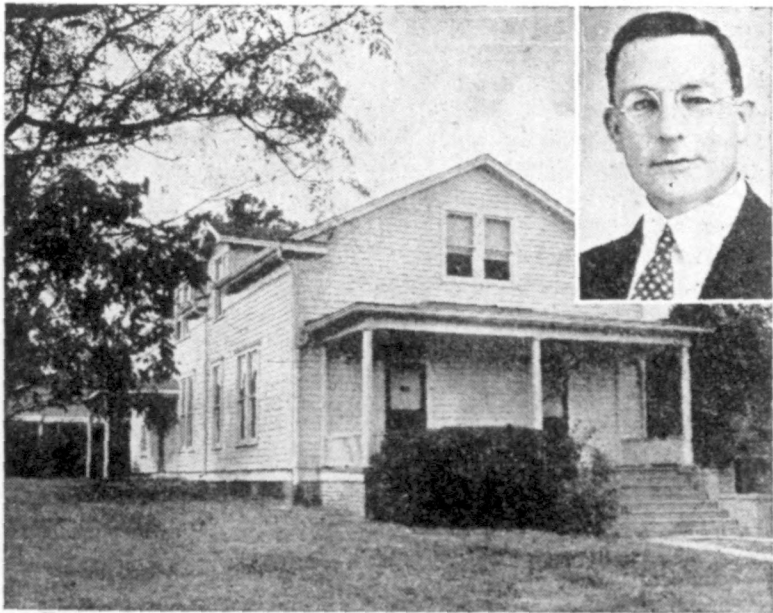


CALVARY BAPTIST CHURCH BUILDING, JACKSON, MISS.



H. M. KING, Pastor

### HOSTS OF B. T. U. CONVENTION NOVEMBER, 23-25



NORTHSIDE BAPTIST CHURCH BUILDING, JACKSON, MISS.



REV. IRA F. METTS, Pastor



# EDITORIALS

## ALMS FROM WITHIN

The King James Version so translates the forty-first verse of the eleventh chapter of Luke as to utterly destroy its meaning, when it says, or makes Jesus say, "Give alms of such as ye have and behold all things are clean unto you." The American Revision translates it, "But give for alms those things which are within; and behold all things are clean unto you." Moffatt as usual takes liberties with the scripture and imagines that Luke used the wrong word and really should have said cleanse that which is within. But we have an idea that Luke knew what he was talking about, and said what he meant to say "give for alms what is within." Goodspeed translates it, "Give your inmost life as charity."

As usual we will understand better what Jesus means by observing what he is talking about. He had been invited to dine with a Pharisee, and seems to have walked in and immediately reclined at the table, when the Pharisee expected him to wash himself or at least his hands thoroughly according to the Pharisaic custom, and was amazed that he did not. Jesus probably omitted the washing for the express purpose of teaching the Pharisee a lesson he very much needed to learn.

Observing the Pharisee's amazement, Jesus immediately took the initiative and the offensive in the conversation and rebuked the Pharisee for looking so carefully after the outside of the man and letting the inside rot from corruption. He said God made the inside as well as the outside. And that if you will only keep the inside clean you won't have much trouble with the outside; that what is outward is of far less consequence than what is on the inside.

Now the Jew's religion so far as its outward manifestation was concerned was largely almsgiving. He didn't give to missions; he did support the temple worship and he specialized in giving to the poor. This last was a very large part of his religion. He prided himself on it, and was scrupulous in giving a tenth of all that he got for this purpose. In the meantime he was inwardly full of extortion and wickedness. He didn't care by what tricks he made his money so he gave a tenth of it to charity.

But Jesus says that a man owes something more and something better to the world than charity. Indeed that without this his charity may do more harm than good. We owe to the world a soul cleansed, a life that is renovated, a spirit that is unspotted by worldly ambition, selfish pride, unstained by covetousness, uncorrupted by lust. Jesus puts the soul "unspotted from the world" as the finest type and example of religious service. A clean life is more than dumping dollars into the charity fund of the church or the community chest of the city. The latter may lower the standard of self respect, undermine character and destroy integrity. But a clean life will inspire others to be their best, and make sin hide away in shame.

And Jesus says this overflowing of a wholesome, clean life will prevent any injury coming to you from contact with an unclean world: All things "are clean unto you." Jesus could touch the leper and make him clean without Himself contracting any defilement. A spring of overflowing water will keep itself clean as it gives out refreshment to others. A strong virile, vigorous Christian life will not be hurt by contact with the world which it serves. Physicians do not often contract the diseases of others to whom they minister. There is a resistance and an overcoming power in strong physical vitality. Spiritual health comes from within, and is most vigorous when it is strengthening the lives of others. It is more what you are than what you do that blesses the world in which you live.

## WORSHIP IN SPIRIT

Jesus said that they who worship God must worship in spirit. That is to say if it is not in spirit it is not worship. If this is true it behooves us to examine carefully to see whether our so-called worship is really worship. We are glad to believe that many Christians are giving more attention to the question of worship, and as they do they will want to know whether what we call worship is genuine, whether it meets the requirements of the word of God and is accepted of God. It is a good thing to begin right here with this matter of worshiping in spirit.

Jesus did not say "in the spirit," but "in spirit." And the translators and publishers of our English Bible have done well to write the word spirit beginning not with a capital letter, but with a little letter, for Jesus did not here say we are to worship in the Holy Spirit, but in spirit. Paul did speak of Christians as worshiping "by the Spirit of God," and that is a good thing to keep in mind, but that is not what Jesus is here talking about. He is talking to the Samaritan woman who asked him about worship. She wanted to know which was the proper place to worship, whether people should go to Jerusalem, or should they go to this mountain in Samaria. She thought it must be the one or the other, and she wanted the question answered.

But Jesus told her it was not a matter of going to this place or that place to meet God and have communion with him. It is true that the place had been an important element in worship, but the time had come for men to know that the place was not of first importance. You might go to Jerusalem or to Gerezim and yet never worship. Or you might like Daniel in far away Babylon find God near at hand. He is not far from any one of us. He is nigh unto all that call upon him. It is not the place primarily but your own state of mind that determines whether or not you are in communion with God. It is not where your body is but where your mind is. You may be in the church and your mind may be a thousand miles away. Or you may be far away from any place of worship and yet have your "mind set on God."

The word for worship used here in Jesus' conversation with the Samaritan woman means literally to kneel in the presence of God. And it will help a worshiper to kneel down to pray. But kneeling down may be done without there being any genuine worship. We worship with our minds, not with our bodies. When your mind is on God, when you turn to him in your thoughts, when you contemplate his goodness, mercy, love, wisdom, power, holiness, justice, righteousness; when you think of his goodness to you, his daily kindness, his gracious providence, his protection, his provision for us, his guidance; when you think of the revelation he has given us of himself in his word, of his promise, his faithfulness, his discipline of us; when you are awed by the fear of his wrath or displeasure, by his terrible judgments against wrong doing, then you are worshiping God.

Worship is the response of the mind and heart and soul to the revelation of God to us, in his word, in Jesus, by the Holy Spirit, in personal experience, this response is worship. It may take the form of praise, of thanksgiving, of adoration, or of confession. It is when our souls are filled, overawed, with the sense of God. We say he has come nigh to us. He does come very near to us. We feel the warmth of his presence, we rejoice in the light of his countenance, we tremble at his word, we submit to his chastisement, we surrender to his leadership. We sing with the Psalmist, we pray with him in Gethsemane, we weep at the cross, we fall at his feet as did John on Patmos, we cry with Isaiah "Woe is me for I am undone, for I am a man of unclean lips." We cry out with Peter, "Depart from me, O Lord, for I am a sinful man," we say with John, "Even so come Lord Jesus." To worship in spirit is to have our own spirits enlightened, lifted up, enraptured. It is to say, "Bless the Lord, O my soul, and all that is within

Tylertown Baptist Church, W. R. Cooper pastor, gave \$102.46 to the special state mission offering.

The man who gives as an excuse for not becoming a Christian that there are so many hypocrites in the church means perhaps that there are plenty without him.

There are so many rolls of honor in the churches now that somebody is suggesting one to give the names of those who let the pastor know when they are sick, rather than depend on telepathy.

The last two weeks of October I led the singing in a meeting with the First Church, Navasota, Texas. The Lord gave us a gracious revival here. There were over 20 additions to the church. Dr. W. A. Bowen is the very capable pastor of this church. Brother Bruce of Midland, Texas, brought the messages. Dr. George McDaniel was baptized in this church and was ordained also by this church. I greatly enjoyed the fellowship of this fine people.—Joe Canzoneri.

It was my privilege to preach in a two weeks' meeting with the Second Avenue Baptist Church of Dallas, Texas, the first two weeks in October. Brother D. W. Boone, a Mississippian, is the good pastor of this church. He has been pastor here for about 14 years and has done a noble work. In spite of many distractions such as the State Fair, sickness and unusual hot weather we had splendid congregations. As noticeable evidences of the gracious blessings of the Lord there were about forty who accepted the Lord Jesus as their Saviour and a large number of the Christians seemed to be greatly revived. One of the best services I have witnessed in a good while was when, without any human pressure of any kind, 28 trusted in Christ Jesus as their Saviour. The choir director, brother Reynolds, another Mississippian, led the singing at the night service.—Joe Canzoneri.

The Biblical Recorder has as many sensible things in it as any paper we know. Somebody back of it all has a head full of common sense, seasoned with religion, perhaps better said produced by religion. And here is an editorial on "Too Many Years in School" which deserves most sympathetic consideration. We have been slow to criticize the people who plan our school curricula, and those who guide the youth through the ages of about twenty years or more of school work, including grammar school, high school, college or university, post-graduate school and professional or technical schools. We do not advocate short cuts to success, neither do we believe in "forever learning and never coming to the knowledge of the truth," or not getting anywhere. Something ought to be done to get the feet of bright pupils off the fly paper of the college curriculum, and saving the dull ones from forever floundering in it. We are not a school teacher but we believe that there are people who become bewildered in the maze of work assigned them for graduation. There is a good deal of waste here which our young people ought to be spared. Here is a part of what the Biblical Recorder says on the subject: "Years ago Professor B. L. Gildersleeve, of Johns Hopkins University, in a discussion of the bachelor of arts degree, expressed the conviction that a young man ought to be ready for his life work when he reaches a man's estate at the age of twenty-one. Every one knows that we have now made a wide departure from that standard in actual practice. The mind no longer keeps pace with the body. Possibly this is because the courses of studies in grammar school, high school, and college are too much crowded with unessentials; the students are given a smattering of many things, whereas courses which discipline the mind in accuracy and continue from year to year are not given, since they are too hard. Just where the trouble lies let the school people determine, but all know that we have too many years in school."

me bless his holy name." It is to hear and echo the voice of the seraphim, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory."

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## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### 6% BONDS

Still they sell! Recently sold some maturing in 1953. Have a few more maturing from 1949 to 1953. If interested send exchange for face value, plus accrued interest at 6% from June 1st to date of purchase. Next interest due December 1st. All obligations paid to date. Not many bonds on the market. Hard to find a 6% bond.

R. B. Gunter,  
Jackson, Mississippi,  
For the Baptist Education Commission of Mississippi.

### "FOR THIS CAUSE"

One recalls the Savior's words as the Cross cast a shadow across His mental path. When His soul was troubled, He seemed to question: "Shall I say: Father, save me from this hour?" Soon He was master of Himself when will-power asserted itself and He said, "For this cause came I unto this hour."

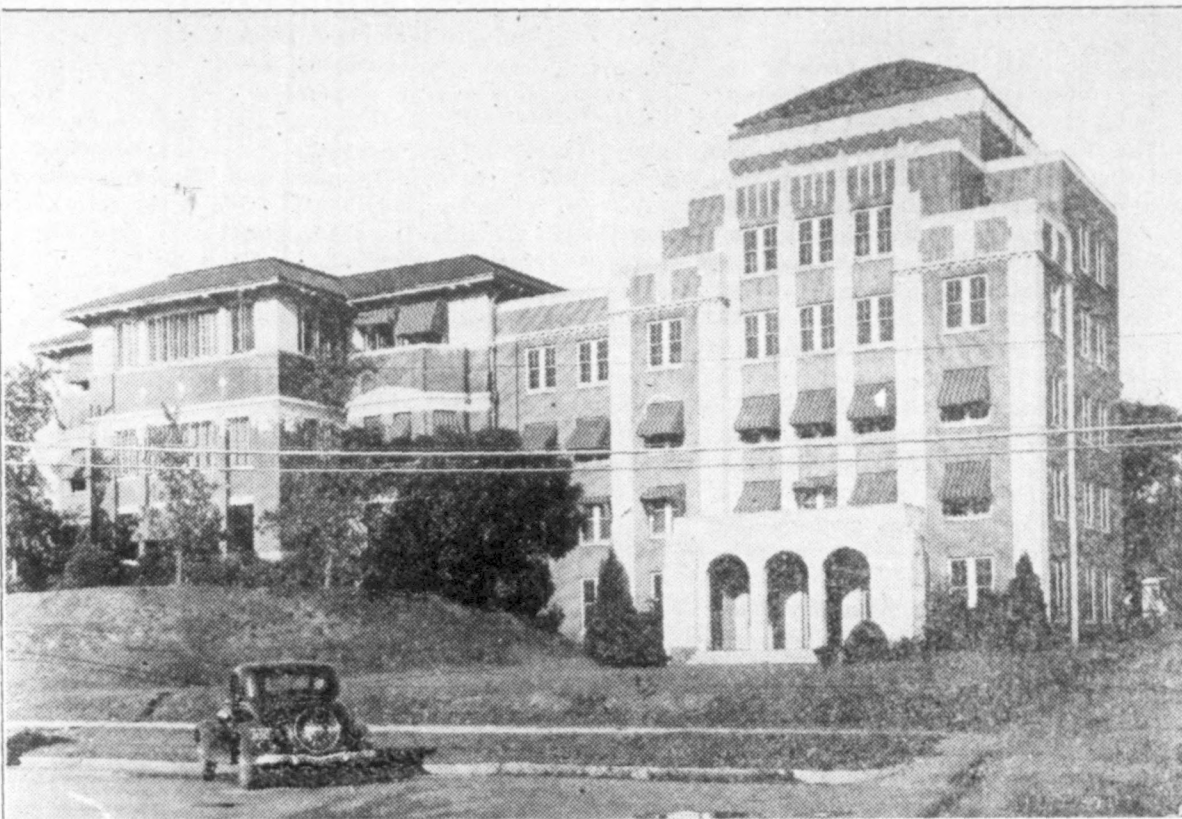
Five Thousand Club members, "for this cause" we have come unto this hour. We joined this club in order to save our good denomination from dishonor. We have succeeded so far. But "eternal vigilance is the price of safety." A crucial hour is just ahead. On December the first a large sum of interest will be due. We are far short of the amount. To fail then will mean the loss of much which we have already gained. We can ill afford to lose. The Convention's indebtedness has been refunded. The payment of all Five Thousand Club pledges will assure the payment of every cent of the Convention's indebtedness. For this cause the Five Thousand Club came into existence. See that every dollar due reaches me not later than November 30th.

Pastors, Sunday School Superintendents and Presidents of Missionary Societies, please use your good offices and graces to assure the prompt payment of every cent due December 1st. It can be done with 25% of all Cooperative Program gifts and all amounts due by Five Thousand Club members. Please make the appeal and tell the people of the imperative need. Tell them this final rally on their part will complete a most victorious year and place the credit of their denomination in the front rank.

R. B. Gunter, Secretary-Treasurer.

—BR—

**Home Coming Day at Mississippi College** this year was featured by five addresses of ten minutes each by as many alumni of the college. The speakers were introduced by Dr. A. A. Kitchings who had been in college with four of them. Rev. A. S. Johnston of Jackson represented the preacher group, and told of the experiences in college which had helped him in the following and approximating his ideals of service. Judge Percy M. Lee of Forest spoke for the lawyer group. He has recently been elected as judge in his district. While still looking the picture of youth he has sent three sons to Mississippi College. Mr. Roland Wall of Brookhaven and Jackson represented the business men. He is head of the W.P.A. in Mississippi. Prof. M. F. Herring of Utica spoke for the school men, of whom he is a fine example in outstanding ability and leadership. Dr. S. W. Johnston spoke for the doctors. He said for four generations every male member of the family had attended Mississippi College. The college band, which is also a unit of the National Guard furnished excellent music for the first part of the program. It is presided over by Prof. Mackie. The Glee Club led by Prof. Slater furnished the closing musical program. Many parts of the state were represented in the visitors. Dinner was served in the college cafeteria, and a foot ball game closed the day. Mississippi College won over Spring Hill 35 to 0.

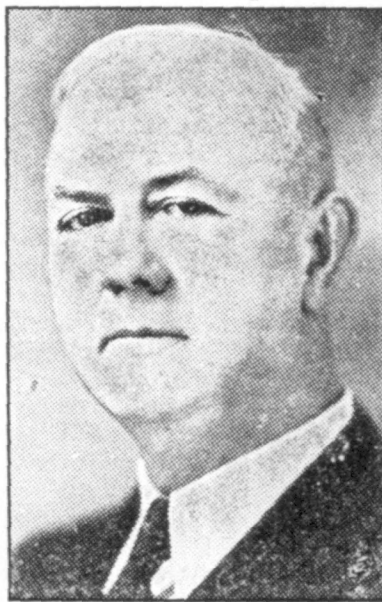


MISSISSIPPI BAPTIST HOSPITAL



E. J. BLACKFORD

Pastor Van Winkle Church



T. M. HEDERMAN  
Editor Clarion Ledger  
who welcomes the Convention



L. W. FERRELL, Pastor  
Griffith Memorial Church,  
Jackson

### REGARDING THE PASTORS' AND LAYMEN'S CONFERENCE

—O—

It has recently been my privilege to visit two quarterly meetings of the Baptist Brotherhood of Jones County. In the first meeting there were approximately 225 and in the last something over 280, as I understood the count. Prominent in this splendid work is the West Laurel Baptist Church whose Brotherhood is to present a program on Monday evening. Add the fact that we are to have an inspirational address by Secretary Lawson H. Cooke and sufficient inducement seems offered for a wonderful gathering of men on this occasion.—W. E. Holcomb.

—BR—

Visitors to the Convention in Jackson next week will find eight Baptist churches in the city. In the order of their organization they are as follows: First Church, founded 100 years ago; Calvary Church, founded about 1900; Griffith Memorial Church, Davis Memorial Church, Parkway Church, Northside Church, East Jackson Church and Van Winkle. The pastors are W. A. Hewitt, H. M. King, L. W. Ferrill, A. S. Johnston, W. A. Bell, I. F. Metts, Frank Robins and E. J. Blackford.

This issue carries the ad of the Tri-States Bus Lines. Last week the G. M. & N. Railroad advertised. Both are noted for courtesy, convenience and safety.

In the three weeks of his pastorate at Parkway Church, Jackson, Rev. W. A. Bell has welcomed 22 new members. The Sunday school and congregations are overflowing the building.

It was the editor's privilege to worship with and preach for the saints at Mendenhall Sunday evening in their new church auditorium. So quietly have Pastor C. C. Jones and his people proceeded with the building that we were much surprised when we approached the new structure facing the street on the west. It is a three story front, handsome and imposing. On the inside our eyes widened as we walked into the new auditorium. It is a beautiful plan, well executed and has a seating capacity of over 600. And the best of all was that the house was well filled. Pastor Jones dreamed it all out and waited two years to see it fulfilled. This week the church is having representatives of the denomination to speak every night. President W. E. Holcomb for Monday evening, Miss Traylor Tuesday evening, Mr. E. C. Williams for Wednesday evening and Dr. M. O. Patterson Thursday and Prof. Chester Swor Friday.



## PRAYER FOR THE SOUTHERN BAPTIST REVIVAL

By Roland Q. Leavell  
Superintendent of Evangelism

The first Scripture text which has been chosen for the Southwide Baptist Revival for 1939 is appropriate and familiar. It is as follows:

"If my people, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Cor. 7:14.)

The very heart of it is prayer. We do not have to argue to Southern Baptists that prayer must be at the heart of the revival which we expect next year, or there will be no revival.

### Praying for the Objectives

A Southwide committee has set up eight objectives for the Southern Baptist Revival. "Prayer" is the first word of these objectives. Southern Baptists are asked to pray continuously for (1) greater increase in conversions and baptisms, (2) enlistment of a multitude of soul-winners, (3) establishment of family altars, (4) a revival meeting in every church and in every unchurched community, (5) an aggressive evangelistic program in every association, (6) a soul-winning crusade in every city, (7) adequate conservation of the evangelistic results, and (8) the exaltation of the ministry of Bible preaching.

### New Year's Day, A Day of Prayer

The first day of January, 1939, is Sunday. It has been set aside as a day of prayer for souls. It is hoped that every pastor will set up an evangelistic plan for 1939 and bring his people together to pray for that plan on New Year's day. All churches will do well to pray for a revival to come within their own ranks, as well as throughout their association and throughout the Southland. Prayer will be a blessing to those churches where difficulties abound, where congregations are dwindling, where worldliness is destroying spirituality, and where soul-winning efforts have not been successful.

The Sunday schools, the missionary societies, and the brotherhoods would do well to pray for the salvation of the souls of the vast multitudes of people whom they should reach during 1939 with their evangelistic effort.

It is hoped that many churches will hold watch-night prayer services on the Saturday night preceding January 1, 1939. It is hoped that thousands of families will form the New Year's resolution to establish and maintain a family altar during 1939. It would be helpful to any church to keep its doors open on Sunday afternoon, January 1, 1939, suggesting that the people drop into the church building at their own convenience to have a quiet period of prayer for a great spiritual revival during the coming year.

These suggestions are made with the hope that the year will be begun in prayer, will continue in prayer, and will close in prayer by our people.

### Preventing Ill Effects Through Prayer

One of the criticisms of present day evangelism is that it brings into the church many people who have not been converted to Christ. Some of the brethren have expressed fears that a Southwide Baptist Revival movement for 1939 would bring into our churches another group of unsaved people. The one preventive for that kind of difficulty is fervent heartfelt prayer to God that the Southwide Baptist Revival of 1939 shall be directed entirely by the good Spirit of God.

Prayer must precede and follow all our planning. Prayer must add power to all our promotional efforts. Prayer must possess the preachers, pervade the church life, and empower the personal soul-winners, if the Southwide Baptist

## GETTING THE PAPER INTO HOMES

A. D. Muse, Evangelist  
Memphis, Tenn.

Dr. S. P. Brooks, long President of Baylor University had a saying, "People do as well as they know." The prophet said "My people perish for lack of knowledge." One of the old philosophers said "Give the people light and they will find the way."

Get this statement: Given a Baptist church without our Baptist paper in the homes and you have a people who know nothing about our Baptist work and hence a people who give nothing to it. The same pastor who does not work to get the paper into the homes of his people does not work to teach the people about the great, might and conquering program of Baptist evangelism, education and eleemosynary institutions.

I recently asked "How many people here either now, or at some time, have taken the Baptist paper of this state?" Three hands went up. I then asked "Other than these, how many can tell me the name of your state Baptist paper?" Not a hand went up! And not a one knew, or could tell, what our Baptist Cooperative program is or the name of the secretary of Missions. The church then provided for the first month's payment on the every family plan for the paper to go to every home and then appointed a committee to canvass the homes every month for ten cents a month to pay for the paper. That church has never in its life of sixteen years given a dime to missions. You watch the difference.

At Paul's Valley, Oklahoma, the paper was in the church budget. A young lady from a non-Baptist home joined the church and was baptized. The next Thursday, the Baptist Messenger was delivered at her home through the mail addressed to herself. She never knew before that there was a Baptist paper. She never knew before that there was a great Baptist denomination. She just made a profession of faith in Christ and united with that Baptist church because she wanted to be baptized. The entire family were soon Baptists.

Get this picture: A wide awake Sunday school, well trained and consecrated officers and teachers, in a constant drive of enlistment of new members in the weekly visitations and the stream of growing numbers of new Sunday school pupils from all over the territory pouring into the Sunday school; from this great stream souls are constantly being won to Christ and baptized and out to that home goes the Baptist paper with a distinct emphasis of our distinctive and distinguishing doctrine and a well rounded picture of our great program of Baptist world service and progress! What a picture! What a power! What progress!

The homes from which those new recruits come, many of them are not Christian. Many of them are not Baptist. Many of them have no Baptist background whatever. Many of them come from a background that is very anti-Baptistic. They begin to learn about Baptist doctrines. They begin to learn about the great Baptist program. Baptists have a program today they don't have to apologize for. Baptists have a program today they can be justly, though humbly proud of and thankful for. They have a program that challenges. The practical man of the world is more ready to listen to your doctrines when he learns that you are doing something worthwhile. This is a practical age. This is an age of big deeds. The world will listen to a performing

Revival obtains its objectives and glorifies God in the building of the kingdom of heaven.

Let us pray!

people, an accomplishing church and a conquering denomination.

A pastor said, "No, I don't try to get them to take the paper. They are not able." And yet the school man told me that every month there are many TRUE STORY magazines brought into that community and that those magazines are passed from home to home and read until they are actually worn out. People everywhere today have a ravenous mind for reading! There was never anything like it before! And those minds are going to be fed on something!

A pastor said, "No I don't try to get them to take the paper. They can't pay me yet." I did get the paper into every home in that church during that meeting. In one year the church went to half time, had given one hundred dollars to the cooperative program and had called another man to lead them.

Mark this statement: As people come to know about the vast and far-flung world operation of Baptists and come to have some denominational pride, they come to be more loyal and cooperative and sacrificial in their service and giving back home. The way to build a great church solidarity back home is to build a great denominational conscience in the hearts of the people of the church back home.

I was recently talking to a group of men of a church about some vital forward steps in their church program, and as I talked about our work, I noticed a man sitting with his mouth wide open and tears in his eyes. I came to find out he was a "Hardshell" Baptist who was attending the meeting.

### LET ME REMIND YOU

That the evening session of the coming Pastors' and Laymen's Conference is to be devoted largely to the consideration of the Baptist Brotherhood.

Brother Cooke, the new Brotherhood secretary, will be the chief speaker and the Brotherhood of West Laurel is to render a practical program.

In the address opportunity will be afforded to get something of the meaning and accomplishments of the Brotherhood and in the program will be found a practical demonstration of its workings.

It is believed that the evening's program is calculated to arouse new interest in the work of the Brotherhood and we want to urge laymen over the state to come to Jackson for that evening. We also urge all pastors reading this to bring this to the attention of their laymen. Through the Brotherhood men are getting much needed information, discovering new lines of service and securing that spiritual favor and development that come from practical Christian service. Come and learn.

Fraternally,

Bryan Simmons.

New Orleans Baptists will hold Thanksgiving service in the B. B. I. auditorium, R. H. Whittington preaching and E. L. Carnett leading the music.

Pastor J. D. Grey preached to a packed house at First Church, New Orleans, a sermon on "Were I a Jew." Many Jews were present, including two rabbis.

Rev. E. S. P'Pool preached for Pastor Otho Eure at Ellisville last Sunday on How to be saved, how I may know I am saved and how safe am I?

At the meeting of the bishops of the Episcopal Church in Memphis, a committee on union with Presbyterians reported that union is "far in the future." All this talk about union makes one think of the nursery story of the "camelopard."

# A MILLION MEN FOR CHRIST

## Baptist Brotherhood of the South



## WHY I AM A BAPTIST

C. F. Anglin

—O—

This subject was given me by a committee, to discuss at a fifth Sunday gathering of the Kosciusko Baptist Association, and although I attempt to discuss the matter I feel that they made a mistake in the selection of a speaker.

If I had been left to select my own subject I would much rather have spoken on "Why Be A Baptist," for in that case I would have been at liberty to speak more specifically on Baptist doctrines and practices, but since I have this subject, "Why I Am A Baptist," I shall attempt to handle it in a way, not to magnify myself but the Word of God which I shall show, ultimately, was the cause of my becoming a Baptist.

There are various excuses given by different ones as to why they belong to this or that religious order, such as "My father and mother were members," or "I joined because my wife was a member." Neither of these fit my case.

I. Not because of heredity. My father and mother were Methodists, of the old type; my grandparents on both sides and my relatives as far back as I am able to trace were Methodists. Grandfather Anglin was a Circuit Rider, and my father was a class leader; so you see I was born into a Methodist home, fed on Methodist milk (and later on chicken), rocked in a Methodist cradle, sprinkled when an infant and at the age of 12 (being converted in a Methodist revival), I was received into the Methodist church on my infant "baptism." I want to say right here that I was converted by the same method that anyone else is converted, i.e., by grace and through faith in Jesus Christ.

II. Not because my wife was a Baptist. My wife was converted in my first revival (a free Holiness meeting). She at that time was hardly 15 years of age and was the only girl in a poor home where religion was not considered very seriously, but after being converted, she became a faithful Christian worker and still later became my wife and labored faithfully with me in my efforts to save the lost, but never trying to influence me in any doctrinal matter.

III. The reason why I am a Baptist. When I began to preach Free Holiness, which taught old time Methodist doctrine, my father, who was present to hear me preach, advised me to preach only such things as I could prove by the scripture. Be it said to his credit that although he had been a strict Methodist and had been advised by Methodist preachers, which made our home their headquarters, that he should not let his children hear the Baptists (they said the Baptists preached a dangerous doctrine), nevertheless my father advised his children to study the Bible and let it be our guide.

With this advice of his, I began preaching with only the Bible as my source of knowledge and the Holy Spirit as my teacher, without the help of any theologian. I was not favored with a great amount of education as some have been, and in a way I am glad I wasn't, for in my ignorance I had to appeal to God for wisdom, as James has said, "If any man lack wisdom, let him ask of God"; and by appealing to God, He opened up the scriptures to me.

Some findings: As I had been taught from early childhood, that there were three modes of baptism and that either of them would do, and then finding the Bible plainly stating, one Lord, one faith and one baptism, I in my simple way of thinking, said there was nothing to water baptism, and for three years I left it entirely out of my creed and discouraged the practice in so much that out of one hundred or more converted under my ministry during that time, I was not called upon to Baptize any of them.

Holiness preachers were preaching then that men were justified by the blood of Christ and were sanctified by the Holy Ghost, being applied to the soul of a believer; thereby making the sanctification a second definite work of grace; but when I preached on sanctification, I referred to the scripture as saying, "Wherefore, Jesus also, that He might sanctify the people WITH HIS OWN BLOOD, suffered without the gate, let us go forth therefore unto Him without the camp, bearing his reproach." Heb. 13:12-13, and would emphasize the fact that we were sanctified by the blood of Christ which was the fountain opened in the house of David, for sin and uncleanness. On this and several other points I was continually taken in hand by Holiness preachers and other leaders who sought to set me right, but I always gave them the scripture to prove my points.

Another point of doctrine that confused me was, sinless perfection, for I found two scriptures which seemed to contradict: I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," and I John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." I had been told by Bible scholars that the scripture did not contradict itself, so my decision was this: Our bodies are carnal, sold under sin and were not subject to the law of God, neither indeed could be; then I asked myself, What part of me is born of God? The soul is the only part that is born of God and that soul that is born of God has God's seed implanted in it and therefore can not sin, because God's nature will not admit sin into it.

Close communion was another thing that I had fought to a bitter finish, but one day while taking dinner with C. B. Gurley, "a Baptist preacher, in Alcorn County, Miss., in the home of one of his deacons, we began discussing denominational differences and he explained to my satisfaction that it was "church communion" and not "close communion" and that scriptural baptism was the point of difference.

While discussing these matters, Brother Gurley began asking me questions as to my belief on various points of doctrine (I afterwards found that he was asking me about the articles of faith of the Missionary Baptist Church.)

Several things that he asked me, I would answer in two ways; first in the way the Holiness taught and second in the way that I believed. Finally he said to me, "Brother Anglin, you are a Baptist and don't know it."

I was "thunderstruck" to know that I had been preaching that doctrine which I had been told was a dangerous doctrine; but the scripture from which I had learned it be dangerous?

I told Brother Gurley that I could prove to him that I was not a Baptist, for I had no faith in water baptism.

He said, "Do you mean to tell me that you don't have any faith in what Jesus did and taught?"

I can never forget that look he gave me as he asked me that question, and how it affected me.

As my wife and I were going home that afternoon to prepare for going to church that night, we had walked in silence for some time, when she asked me, "What do you think about it?"

"Think about what?" I asked.

"About baptism," she said.

I replied by asking, "What do you suppose that my father and mother would think if I wrote them that I had joined the Baptists?" Here I received another set-back by being asked this question, "What did Christ say about the that loveth father or mother more than me?"

We dropped the subject from our conversation but I could not drop it from my mind, so on reaching my home, I took my Bible and went to a nearby grove where, on my knees, I asked God to help me set Brother Gurley right on the subject of baptism. He answered that prayer just opposite to the way I intended, for as I searched the scripture carefully and prayerfully I became convinced that I was the one that was wrong, and as Brother Gurley preached that night I made the final decision that I would follow my Lord in baptism.

When I presented myself as a candidate for baptism and church membership, Brother Gurley said, "Look behind you, Brother Anglin." I looked and there was my wife who was also asking for baptism and church membership.

As I came forth from the watery grave, a new understanding broke upon me, of the scripture that says, "We are buried with Him by baptism into death; and that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Since that time, August 1915, I have had the privilege of burying several in baptism, and I always stress the newness of life and admonish each one to so walk that he may prove the sincerity of their profession.

If you ask me the question, "What kind of a Baptist are you?" I would reply, "Looking backward in our history, I am an Anabaptist (re-baptizer) for during these 23 years since I became a Baptist I have baptized several who thought they had already been baptized. At the present time I am a missionary Baptist, for I believe in giving the whole gospel to the whole world."

If I had taken a text to use with this subject, it would have been "In those days came John the Baptist," and I would add, "They (the Baptists) have been coming ever since." That line has never been broken for Christ said, "I will build my church and the gates of hell shall not prevail against it."

Now in the words of L. R. Burress I will say, "From the verb baptizo comes the word baptize, to immerse; baptism, an immersion; baptist, one who immerses."

"From the verb cheo comes cheize, to pour, cheism, a pouring; chemist, one who pours."

From the verb rantizo comes rantize, to sprinkle; rantism, a sprinkling; rantist, one who sprinkles."

Now Brother, which had you rather be, a Rantist, a Chemist, or a Baptist?"

French Camp, Miss.

—BR—

## "BLESSINGS BRIGHTEN WHEN WE COUNT THEM"

—O—

Blessings brighten when we count them,  
Sang the poet yesteryear;

Never words were sung more truthful,  
Let us sing them now and here.

Blessings brighten when we count them,  
As we name them one by one;  
Every good gift that is given,  
Comes by grace from God the Son.

Much of trouble, much of trial,  
Is the lot of pilgrims here;  
But there's gladness when we count them,  
Blessings that each day appear.

Blessings brighten when we count them,  
Try and you will find it so;  
Count them daily and discover,  
Joys unending as you go.

Baptist Bible Institute.  
Ernest O. Sellers,

Maltbie Babcock.

## A MILLION MEN FOR CHRIST

*Baptist Brotherhood of the South*



## WOMAN'S COLLEGE GROUP IN PAGEANT AT JACKSON

A group of Mississippi Woman's College students participated in the pageant, *The Flowering of the Distaff*, presented at the State Federation of Women's Club in Jackson, Tuesday evening, Nov. 1.

The pageant dealt with the beginnings of high education for women in Mississippi. The episode from Mississippi Woman's College related to the founding of the college, and was written by the college librarian, Mrs. Lucy Jennings O'Brian. It was directed by Miss Ruth G. Bale, director of the department of Speech Arts, with musical features drawn from the Glee club and orchestra of Woman's College.

The following young ladies were principals: Misses Helen Holt, Melba Mathis, Mary Stone, Margaret Steele, and Etoile Graham. Those in the musical features include Mary John Holloway, Elline Horn, Dora Stone, Erin Lewis, Adele Mendellshon, Maryalyce King, Cleo White, Evelyn Fancher, Mildred Ruth Ammon, Martha Sumrall, Zula Easterling, and Ruth Marie Simmons. The orchestration was in charge of Miss Helen McDonald and vocal numbers were directed by Miss Forrest DeLano.

It is quite probable that this episode will be presented at a later date in Hattiesburg.

## FRENCH SUPPORT FOR RUMANIAN BAPTISTS

The French weekly, *La Solidarite Sociale*, contains a vigorous article over the signature of the Rev. R. Farely. After describing the administrative decree issued in Rumania and the increasing severity of persecution and imprisonment in that country, he closes with the following passage:

"Must the Rumanian Baptists be compelled to struggle for their liberty of conscience, as did the contemporaries of Bunyan in England and of Roger Williams in the English colonies of America, three hundred years ago?"

"Our government cherishes cordial relations with the Rumanian government: the religious leaders of our French Protestantism cherish fraternal association with the Orthodox religious authorities of Rumania. Of it and of them we respectfully ask that they intervene with the object of ensuring that this shame of the Middle Ages shall not flourish in a land which aspires to

the dignity of representing at once a modern civilization and a Christianity claiming to be sincere."

## PRESENT DAY DISPERSION

"What a time to be in China! This is the time of missionary opportunity and privilege. We are happy to be here, where we are needed and where our services are warmly appreciated."

One most important result of the war has been that a vast number of people who formerly lived in the coastal provinces have trekked into the interior provinces. This movement has been likened to the Renaissance of the Middle Ages. Educated men and women in many circles are now living and working in what were formerly considered as backward regions. Similarly, there has been a "dispersion of the churches" since Christians have been included in this vast migration. In Szechuen, Yunnan and Kwangsi—where there is great development along many lines—some churches are starting new centers of work. In fact there are not nearly enough workers to cope with the great opportunities, so that we may well see that the war has not curtailed Christian work, but rather greatly developed its scope.

The Foreign Mission Board, which met last week in Richmond, Va., appointed the following missionaries: Miss Esther Etta Bassett, of Loveland, Colorado, to Africa; Miss Mary Lou Dunn, of Greenville, Texas, to Mexico; Rev. and Mrs. James Elmer Lingerfelt, of Tennessee, to Brazil; Miss Vivian Estelle Nowell, of Wendell, North Carolina, to Africa; Rev. and Mrs. Orvil Wilson Reid, of Stigler, Oklahoma, to Mexico; Rev. and Mrs. Roy Franklin Starmer, Mountainview, Oklahoma, and Knoxville, Tennessee, to Rumania. The local office staff was re-elected as follows: Executive secretary, Charles E. Maddry; executive assistant, Jessie R. Ford; home secretary, R. S. Jones; man-

ager of department of literature and exhibits, Mary M. Hunter; editorial secretaries, Inabelle Graves Coleman and Nan F. Weeks; treasurer, E. P. Buxton.

Blue Mountain College students soon will be able to add fishing to sports enjoyed on the college campus. A second and larger lake is being built on the lower campus, extending almost to the Deentown road. It will be stocked with bass from federal hatcheries and different varieties from other sources. The lake will cover two acres and later canoes and swans will grace its surface.

## BRITISH CHURCHES AND RUMANIAN REPRESSION

The Federal Council of the Free Churches of England, and the National Free Church Council of England and Wales have adopted resolutions which have been forwarded to the Rumanian government and to the Patriarch at Bukarest. The Baptist Union of Scotland has taken similar action. Associations and churches throughout Britain have also expressed themselves. A typical example of the resolutions is that of the National Free Church Council which reads as follows: "That the Executive Committee

of the National Council of the Evangelical Free Churches of England and Wales has been informed of the issue in Rumania of an administrative decree by the Ministry of Cults (No. 26208 published on June 14th, last), which contravenes the accepted principles of religious freedom, and would have the effect of closing hundreds of churches including almost the whole of those of the Baptist communion in the land.

"In the name of the Free Churches of England and Wales, the members of which are animated by a spirit of sympathy and friendship for the king and people of Rumania, the National Council is compelled to record the pain and sorrow which the news of this decree has occasioned among them. The members would earnestly and respectfully ask that the royal government of Rumania will withdraw the decree, and grant to the Baptist people, and churches the full liberty which they enjoy in other lands.

"The National Council further recalls that at the Oxford Conference of 1937, in which members of the various communions in its membership (Congregationalist, Presbyterian, Methodist, Moravian, and the Society of Friends as well as Baptists) participated, the Rumanian

(Continued on page 12)

## Jackson Hotel Association . . . .

JACKSON, MISS.

Extends a most cordial invitation to you and your friends during the State Baptist Convention, November 15, through 17, 1938.

- EDWARDS HOTEL
- HEIDELBERG HOTEL
- ROBERT E. LEE HOTEL
- ROYAL HOTEL
- WALTHALL HOTEL



## COME TO SEE US!

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"Mississippi's Best Store"

**Kennington's**

—JACKSON—

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Regular dinner 25¢

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HILLMAN, FOUNDED AS A BAPTIST SCHOOL, OPERATED FOR 85 YEARS IN A BAPTIST CENTER, APPRECIATES BAPTIST PATRONAGE, ENDEAVORS TO MERIT BAPTIST ENDORSEMENT, AND TRIES TO BE A BAPTIST ASSET AT NO COST TO THE BAPTIST CONVENTION.

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SUPERIOR ADVANTAGES IN SPECIAL DEPARTMENTS.  
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M. P. L. BERRY, President . . . CLINTON, MISS.



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your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

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riage notices of 25 words, inserted free. All  
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## MISS. WOMAN'S COLLEGE

The following officials and stu-  
dents of Mississippi Woman's Col-  
lege have returned to the college  
campus after attending the South-  
wide Baptist Student Conference in  
Memphis: Dr. W. E. Holcomb, presi-  
dent, Mrs. D. C. Lea, assistant to  
the president, Dr. H. C. Steele, dean  
of the college, Rev. W. W. Grafton,  
pastor of Immanuel Baptist Church,  
Miss Ora Lee Wells, student secre-  
tary, and Misses Dorris Cockerham,  
Adelaide Brown, Lucia Bass, Ruth  
McLemore, Bessie Pearl Hurst,  
Lizzie Eubanks, Lillian Stroud,  
Maxie Stonerod, Mary Elizabeth  
Ainsworth, Ruth Weeks, Ruth Webb,  
Mary Ruth Eddins, Edith Sue Wil-  
liams, Mary Nell McDonnial, Bon-  
nie Lenore Denham, Kathryn Holi-  
field, Polly Love, Laura Ann Sum-  
rall, Nancy Alexander, Emily Joe  
Denson, Doris Wilson, Margaret  
Montgomery, Lucile Pearson, Jose-  
phine Styles, Tommy Jean Ryan,  
Mary Elizabeth Brigance, Jimmie  
Reese, Miss Velma Beacham of  
Laurel, Miss., and graduate of Wo-  
man's College, accompanied the  
group.

At the meeting of the Mississippi  
delegation in the auditorium Satur-  
day afternoon, Miss Polly Love,  
junior at Mississippi Woman's Col-  
lege and third vice-president of  
the B. S. U. Council, was elected  
vice-president of the State B. S.  
U. organization for 1939-40.

At the request of the committee  
in charge of engagements of out-  
standing ministers and laymen, Dr.  
W. E. Holcomb spoke at the morn-  
ing service of the Prescott Memorial  
Baptist Church, and the college  
quartet brought messages in song.

Rev. W. W. Grafton, pastor of  
Immanuel Baptist Church and mem-  
ber of the Woman's College faculty,  
preached the sermon at the Central  
Baptist Church.

En route to Memphis the Woman's  
College group were guests of the  
Baptist Student Union of Missis-  
sippi College and participated in  
the prayer meeting and chapel hour  
at the college. Mr. Chester Swor,  
student secretary at Mississippi  
College, directed the entertainment  
of the girls.

Of particular interest to Woman's

College and friends of the institu-  
tion was the exhibit on display in  
the exhibit hall in the municipal  
auditorium where the conference  
met. The theme of the exhibit was  
"Mississippi Woman's College Mu-  
sic From Local Church to the Sou-  
thern Baptist Convention."

## COMMENTS BY SENATOR BILBO

Three years ago Reverend D. W.  
Nix was called as pastor of the  
Juniper Grove Baptist Church, my  
old home church near Poplarville,  
and he has accomplished such a  
wonderful work here until I think  
he deserves notice through the col-  
umns of the Baptist Record.

The church was on one-fourth  
time when he started three years  
ago and in less than a year and  
a half he had so thoroughly or-  
ganized the church and its work un-  
til the church called him for full  
time, thus making Juniper Grove  
Baptist Church one of only two  
country Baptist churches in the  
state that have full-time service.

While brother Nix has his Bache-  
lor Degree from Mississippi College  
at Clinton and has had one year in  
the Southwestern Baptist Seminary  
at Fort Worth, he appreciated the  
importance of returning to the Sem-  
inary to finish his M.A. degree and  
then take his Ph.D. degree, which  
will require three years.

Through the assistance of admir-  
ing friends enough funds were con-  
tributed, for the present at least,  
to justify him to pursue his ambi-  
tion, and two weeks ago he resigned  
the Juniper Grove Church and with  
his wife and three children he re-  
turned to the Seminary at Fort  
Worth.

Brother Nix is one of the most  
promising young men in the Baptist  
ministry in Mississippi. He is clean  
in thought, mind and spirit and is  
one of the most consecrated men  
it has been my pleasure to know.  
I prophesy for him a great career  
in the Lord's ministry when he has  
finished his seminary training. He  
has a striking personality and his  
sincere devotion and consecration  
to the Lord's work convinces every-  
one that he will have a great and  
successful career.

He is a Mississippi boy, having  
been born and reared in Jones Coun-  
ty, and he has attended school at  
the State Teachers College, grad-  
uating from our own Baptist col-  
lege at Clinton.

Let me express the hope that  
you will take the facts of this let-  
ter and give him the proper notice  
in the columns of your paper, which  
I am sure his many friends through-  
out the state will appreciate and  
the Baptists everywhere will be  
glad to read.

## EASE THAT HEADACHE

You benefit doubly by use of  
Capudine—It eases the aches and  
soothes the nerves. This desirable  
action is due to combination of  
several specially selected ingredients  
working together. Also relieves neu-  
ralgia, muscular aches and aching  
discomforts accompanying fresh  
colds. CAPUDINE liquid is easy on  
stomach—easy to take and eases  
quickly. Try it—Use it.

**CAPUDINE**

He is entitled to every good  
thing you can say about him and  
such a notice from our state Bap-  
tist weekly will be greatly appre-  
ciated by him and the members of  
our church and community, as well  
as the writer.

Thanking you in advance for any  
consideration you can give this re-  
quest, I am

Fraternally yours,  
Theo. G. Bilbo, U.S.S.

## LESSON HELPS FOR TEACHERS

Our studies for 1939 are a little  
bit out of the ordinary, and present  
some difficulties which the alert  
teacher will want to anticipate. In  
addition to the regular denomina-  
tional periodicals, there are avail-  
able some excellent books with at  
least one of which the teacher should  
be familiar. Peloubet's Select Notes  
(Wilde, \$2.00), recently rejuvenated  
under the editorship of Dr. Wilbur  
M. Smith, makes its sixty-fifth bow,  
bringing it would seem every aid  
to the study and presentation of the  
lesson that the teacher could need.  
Arnold's Practical Commentary  
(Light and Life Press, \$1.00), edited  
by Dr. B. L. Oldstead, entered its  
seventh year with a growing favor  
and increasing appreciation. It  
would seem to be almost unique in  
that it contains separate presenta-  
tion of the lesson from primaries  
to adults. Snowden's Sunday School  
Lessons (Macmillan, \$1.35), begun  
and established by the late Dr. Jas.  
H. Snowden, continues its high  
standard in the hands of its vigorous  
and scholarly editor, Dr. Earl L.  
Douglass. This work excels in clear  
outline and topical treatment and  
is valuable for personal study.  
Points For Emphasis by Hight C.  
Moore (Baptist Sunday School Bd.,  
35c) has set the pace in its field for  
twenty-two years, and this latest  
volume preserves the author's usual  
style of treatment, contains four  
maps and list of lessons for 1940.  
For years we have used this handy  
treatment in our class instead of  
any quarterly,—and we like it. We  
would commend it, therefore, to

teachers and class members alike.

—John L. Hill, Book Editor.  
Order from Baptist book store  
serving your state.

Drug Store Clerk (excitedly): "O,  
sir, there's a Scotchman out there  
who wants to buy ten cents' worth  
of poison to commit suicide. How  
can I save him?"

The Boss: "Tell him it'll cost 20  
cents."—Ex.

Co-ed: "What position does your  
brother play on the team?"

Sister: "In a sort of crouched and  
bent position."—Ex.

Pen: "It it lucky to have a black  
cat follow you?"

Jen: "It all depends whether you  
are a man or a mouse."

First Newsie: "My dad is an Elk,  
a Lion, and a Moose."

Second Newsie: "What does it  
cost to see him?"—Ex.

During the Convention  
Patronize

**The Belmont  
Cafe**

Lamar Life Building  
Famous For Fine Foods



TRAVEL VIA G. M. & N. TO  
State Convention At Jackson, Miss.  
Convenient Schedule Low Round Trip Fares  
See Our Agent

				15 Day Round Trip Fare	
Southbound Day Train	Southbound The Rebel		Northbound Day Train	Northbound The Rebel	Jackson, Miss.
9:22 AM	10:18 PM	Lv. Ripley	Ar. 4:20 PM	6:36 AM	\$7.60
9:34 AM	10:28 PM	Lv. Blue M'tain.	Ar. 4:09 PM	6:25 AM	7.40
10:25 AM	11:00 PM	Lv. New Albany	Ar. 3:35 PM	5:50 AM	7.00
11:00 AM	11:36 PM	Lv. Pontotoc	Ar. 3:02 PM	5:17 AM	6.40
11:44 AM	12:18 AM	Lv. Houston	Ar. 2:17 PM	4:31 AM	5.60
12:29 PM	1:02 AM	Lv. Mathiston	Ar. 1:28 PM	3:42 AM	4.75
1:00 PM	1:31 AM	Lv. Ackerman	Ar. 1:00 PM	3:11 AM	4.25
1:50 PM	2:15 AM	Lv. Louisville	Ar. 12:15 PM	2:15 AM	3.65
2:38 PM	2:57 AM	Lv. Philadelphia	Ar. 11:30 AM	1:36 AM	2.85
3:20 PM	3:35 AM	Lv. Union	Ar. 10:50 AM	12:45 AM	2.40
5:25 PM	5:30 AM	Ar. Jackson, Miss.	Lv. 8:40 AM	10:50 PM	
		6:15 AM Lv. Jackson, Miss.	Ar.	10:30 PM	
		7:27 AM Ar. Monticello	Lv.	9:15 PM	1.80
		8:20 AM Ar. Columbia	Lv.	8:25 PM	2.75

G. M. WHITE,  
General Passenger Agent

Gulf, Mobile and Northern Railroad



## Sunday School Lesson

By HIGHT MOORE

### THE SACREDNESS OF HUMAN LIFE

Exodus 20: 13;

Matthew 5: 21-26, 38-42

From the Law of Moses in the Sixth Commandment and the teaching of Jesus in the Sermon on the Mount we are taught the sacredness of human life which positively must be protected by law, promoted by love, and preserved by patience. Negatively, the act of murder must not be committed, the spirit of murder must not be harbored, and the incitement to murder must not be inflamed.

#### Notes Analytical and Expository

1. Human life is protected by law, for murder is forbidden. The right to life is recognized in the Sixth Commandment. The taking of life is an express violation of the law of God. Murder is defined as "the intentional killing of one human being by another, without moral right or legal authority." However, the Bible teaches that murder is not limited to the sudden act of striking down a fellow man to death. It may be expanded even to the shortening of life by various means. Carelessness of common carriers, for example; or, the slaughter of tenants and employees in a firetrap store, mine or factory; or, the massacre of innocents by grinding and emaciating child labor. And while no stain can by man be washed from the hands of him who slays another "with malice aforethought," it is well to bear in mind that other hands than his may be red with human blood. "Thou shalt do no murder" in any of its myriad forms.

2. Human life is promoted by love, for hate is forbidden. (1) The law against murder with its legal penalty is repeated and reiterated. It stands unrepealed and in full force upon the pages of the Bible and the statute books of the civilized world. (2) The motive for murder with its cumulative power is revealed and reprehended. Anger is incipient murder. The germ of hate is responsible for the blow of death. Mark its degrees of development in descending scale: First, the invisible and unspoken feeling of anger toward a brother man, which of itself would deserve arraignment before a local court; then calling him Raca or "Empty Head," which might claim the attention of the Great Sanhedrin; and finally hurling upon him the epithet of Fool, or "Wicked Rebel" which would expose him to the Gehenna where bodies of criminals were sometimes burnt, symbolical of the eternal fire. (3) The antidote of murder is found only in the love that seeks reconciliation for every difference which might deepen and darken into hate and harm. From the religious point of view, reconciliation should be so immediate that a worshiper at the very altar and in the act of offering sacrifice should leave his gift and find the brother who felt coldly toward him for any cause and seek full re-

conciliation with him before proceeding with his sanctuary devotions. That is what God wants in a true worshiper. From the civil point of view, satisfactory legal adjustment is so urgent that a debtor is warranted in stopping his creditor in the midst of a journey to arrange settlement and thus forestall bitter legal wrangling and probable fine and imprisonment. What is life worth without love?

3. Human life is preserved by patience, for revenge is forbidden. (1) The law of retaliation (Ex. 21: 24; Lev. 24: 20; Deut. 19: 21) is quoted wherein was provided "limited revenge by fiving an exact compensation for an injury." The law was disregarded, disobeyed, discredited; and now Jesus displaces it with something better which alone can reach the higher ends desired. Call it (2) the law of restoration or of human reclamation. It is the possibility of winning by losing and the principle of overcoming evil with good. Within certain areas and under certain conditions, it is right to forego our rights, and it is righteous to endure unrighteousness, facing it down and fighting it out with love and patience. Can we stand the tests Jesus proposed? Duty to the insulting "bully" who, defying your physical rights, inflicts upon your cheek an insulting blow: Do not take offense too quickly; vanquish him by turning the other cheek! Duty to the greedy litigant who, invading your property rights, sues you even for your overcoat: Do not keep on "lawing" over it; demolish him by giving him your vest! Duty to the grafting officer who, ignoring your political rights while technically claiming his own, "compels you to carry his goods" a mile: Do not whimper under the demand but conquer him by cheerful compliance; go with him two miles! Duty to the undeserving beggar who, abusing your philanthropic rights, asks your indiscriminate charity: Do not pauperize him; give to him if not always what he asks, then something other and better that he needs. Duty to the chronic borrower who, imposing upon your personal rights, asks from you without thought of return to you: Turn him not away nor turn away from him; change him from a borrower to a lender!

#### THE GOSPEL BY RADIO

Rio de Janeiro, Brazil, Oct. 7, 1938—There have been sporadic attempts in Brazil to give out the Gospel message over the radio, but in Rio de Janeiro nothing has been done in an organized way until recently. Now every Sunday night at ten o'clock all Brazil can hear the Gospel wherever radio connection exists. Each of the principal denominations is responsible for one night a month. Very satisfactory

Now Many Wear  
**False Teeth**  
With More Comfort

FASTEETH a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

comments have come in from near and far. The dozen or so Baptists at Fordlandia up on the Amazon wrote to express their gratitude for the program and are going to try to get a radio for the church. In many places where there is no church, there are radios, and it is an interesting development that in some communities the principal families have opened their houses on Sunday nights for the convenience of those who do not have radios, thus bringing about the hearing of the Gospel by cultured people, who would not ordinarily be reached. In the capital it has been noted that in many coffee houses where men were lounging about, drinking and playing pool, all grew quiet when the hymns began, and men took off their hats on hearing the Scriptures read.

#### COMMITTEES FOR THE MISS. BAPTIST STATE CONVENTION Nov. 15-17, 1938

Ira F. Metts, 405 Lorenz St.  
General Chairman

Publicity: Ira F. Metts; Chm., P. I. Lipsey, A. S. Johnston.

Homes and Hotels: Robert Gandy, Chm., Mrs. W. B. Montgomery, Mrs. L. R. Williams, Mrs. M. E. Flowers, Mrs. A. K. Godbold, Miss

#### WHO IS HELPED?

By giving your Church insurance to a local agent you help him to the extent of 20% of the premium. You can help your Church 25% of the premium by insuring in

SOUTHERN MUTUAL CHURCH  
INSURANCE COMPANY  
Columbia, S. C.

Eunice Sanlin.

Registration: Owen Cooper, Chm., H. G. Street, Mrs. D. D. Dumas, Mrs. Dick Speed, Mrs. J. B. Riley.

Transportation: Harold Bradley, Chm., John W. Neely, Leon Rogers, B. R. Wells, Ike Bain, Mrs. A. J. Busby.

Ushers: H. H. Coleman, Chm., W. L. Lowe, Sidney Berry, L. E. Pollock, B. B. Pridgen, Cecil Lipscomb.

Information: Lewis W. Ferrell, Chm., S. C. Beaty, H. M. King, W. A. Hewitt, Ira F. Metts, W. A. Bell, A. S. Johnston.

"I don't need none!" said the lady of the house before the agent had opened his mouth.

"How do you know?" he returned. "I might be selling grammars." — Ex.

**Droopy? Not now!**

... thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for

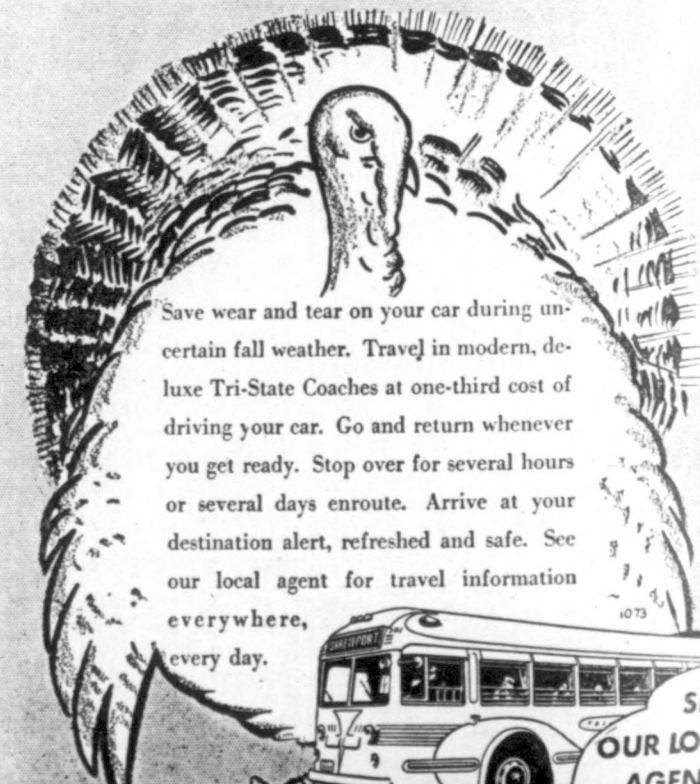
**BLACK-DRAUGHT**

"An old friend of the family."



**for Thanksgiving**

**Choose TRI-STATE COACHES**



Save wear and tear on your car during uncertain fall weather. Travel in modern, deluxe Tri-State Coaches at one-third cost of driving your car. Go and return whenever you get ready. Stop over for several hours or several days enroute. Arrive at your destination alert, refreshed and safe. See our local agent for travel information everywhere, every day.

SEE OUR LOCAL AGENT

**TRI-STATE COACHES**

W. H. JOHNSON, President



## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

### Union Standard

We are very glad to add to the list of Standard Sunday schools for this year the one from Union, Newton county, Rev. Montie A. Davis, pastor, and Mr. J. L. Lewis, superintendent. They have been working toward this for some time, and now that they have reached it we want to congratulate them and all their workers on this fine achievement.

### Brotherhood

In arranging the program this year for the Pastors' and Laymen's Conference which meets in Jackson on November 14, Monday, just before the State Convention, the committee acted very wisely and made a place for the Brotherhood work to be presented. Mr. Cook, the South-wide Brotherhood secretary, will be there and speak in connection with that part of the program.

Also, a fine part of it will be the program that will be given on Monday night, November 14, by the West Laurel Brotherhood. The Jones County Brotherhood, under the leadership of Harry Smallwood, a business man of Laurel, is by far the most active in the state, and has made a real and vital contribution to the entire denominational program in that association. This program will give an opportunity for people throughout the state to observe and also to learn the plans and purposes of this phase of the work that has as its great objective the leading of the men to more active service in the work of the Lord. It is men working for men.

Surely, there should be many men from over the state present at that time to take advantage of this rare opportunity—and especially so since it is being done by one of the best Brotherhood organizations in the state.

### November

November is the month that is set apart especially for the purpose of reaching the unenrolled church members for the Sunday school. Surely this is a worthy challenge, and one big enough for the best in any school.

No member or any body is worth much, if any thing, to it if he never attends its meetings. The unenlisted church member is also worth little, if any thing, to his church. He needs it, even though he may not realize it. People do not always decide the things they most need; neither do we always need the things we most desire. The fact that one cares little or nothing for his church and the work it is doing is not a reason that he does not need its helpful ministry, but, rather, is a most powerful argument that he does need it.

Therefore, if one of these, who has become indifferent to his church and its program of teaching and preaching and training, can be induced to come on back to the Lord's house, a noble and truly Christian service will have been done. The

## BY THE FRUITS OF CHRISTIAN EDUCATION YE SHALL KNOW IT

Blue Mountain opened in September with a beyond-capacity enrollment.

Forty-one valedictorians and 28 salutatorians enrolled; also eleven county and state essay contest winners, and nine medal winners in dramatic, history, scholarship, and D. A. R. contests.

One hundred twenty-four students gave as their reasons for enrolling at Blue Mountain "The high academic reputation of the college," while one hundred twelve others added "and its high Christian ideals."

More than one hundred fifteen students and faculty members of Blue Mountain College attended the All-Southern Baptist Conference at Memphis October 27-30, the largest delegation from any college in the entire South.

Rev. Sibley C. Burnett, Nashville, Tenn., field worker for the Vacation Bible School department of the Sunday School Board, stated at the All-Southern Student Conference in Memphis that during the summer of 1938 thirty-six students of Blue Mountain College served on the faculties of forty-two Vacation Bible schools over an area of six states.

The following are a few typical reasons chosen at random given by Blue Mountain College students for enrolling at Blue Mountain:

"I chose Blue Mountain College because it is an ideal place for all Christian girls who are here to grow in wisdom and truth."

"Because of its high ideals and noble purpose."

"Because of its reputation for Christian ideals, its friendly atmosphere, because it is a girl's college."

"For its high ideals and the best that it inspires in its girls."

"Its religious activities, moral standing, friendliness among girls. There's no other place like it."

"An ideal college in every way."

"Because of the influence of the two people who suggested it to me. And when I visited on the campus I had a feeling I had never had before."

"Because it's my idea of a perfect college."

"I chose Blue Mountain because I wanted to find God's will for my life. I want it to count for worthwhile things and Blue Mountain provides the necessary qualities."

"Because everyone rates Blue Mountain so high."

"I chose Blue Mountain College because of its religious training and high ideals of leadership and training."

"Because Blue Mountain has such a high rating and turns out such good girls."

"Because I believe God led me to it as the Southern college where I could best fit myself for definite Christian work."

"Because of the scholastic record, the religious atmosphere, and friends."

Sunday school is well suited for this work of enlistment; let us use it, therefore. Reach the unreached church members!

"I could write an essay on this, but I suppose the main reason was because of its wide influence and Christian environment."

"Because of its high ideals and good standards of knowledge and of Christian fellowship."

"I like the high ideals and standards and the refinement Blue Mountain girls have."

"Because of its spiritual atmosphere and its reputation of friendliness."

"Because of its reputation for training girls into Christian womanhood, and the wonderful religious life on its campus."

"Because of its high recommendation in scholarship and spiritual life."

"Because of the Christian ideals the college stands for."

—Frank E. Skilton.

Miss Linda Berry, head of the voice department of Blue Mountain College, announces that the opera to be given this session by voice students of the college will be MY MARYLAND. It will be presented in several Mississippi cities after the premiere showing at Blue Mountain.

## Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to functional kidney and bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3c a dose at druggists and the guarantee protects you.

## Mississippi College

(Founded 1826)

MISSISSIPPI'S OLDEST COLLEGE, THE PRIDE OF MISSISSIPPI BAPTISTS FOR NEARLY A CENTURY, OFFERS THE NEWEST PLAN OF STUDY WITH MANY SUPERB ADVANTAGES

### The Regular Session is Divided into Six Six-Week Terms

Each Term is a Unit. Students may enter or withdraw at the beginning or close of any term. The Plan provides a closer concentration of the student's attention to his studies; a more frequent check on his progress, and less loss of time and money due to illness.

### The Next Term Opens November 28

Write for Catalog

D. M. NELSON, President — Clinton, Mississippi

College the evening of March 3. Captain H. L. Tibbetts will again serve as dramatic director, Miss Berry directing the voices. Sixty artists will tour the state in large passenger buses.

—BR—

Culbertson: "Shall I know anything when I come out of ether?"

Miss Riddle: "Well, that's expecting a great deal of an anesthetic."

## Bothered by Constipation?

Get relief this simple, pleasant way!

Take one or two tablets of Ex-Lax before retiring. It tastes just like delicious chocolate. No bottles or spoons to bother with. No disagreeable concoctions to mix. Ex-Lax is easy to use and pleasant to take.



You sleep through the night... undisturbed! No stomach upsets. No nausea or cramps. No occasion to get up!



In the morning, Ex-Lax acts... thoroughly and effectively! It works so gently that, except for the relief you enjoy, you scarcely realize you have taken a laxative.

Ex-Lax is good for every member of the family—the youngsters as well as the grown-ups. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now Improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

Praise ye Jehovah;  
For it is good to sing praises unto  
our God;  
For it is pleasant, and praise is  
comely.  
Great is our Lord, and mighty in  
power;  
Sing unto Jehovah with thanksgiv-  
ing;  
Sing praises upon the harp unto  
our God,  
Who covereth the heavens with  
clouds,  
Who prepareth rain for the earth,  
Who maketh grass to grow upon the  
mountains.

—From Psalm 147.

We give thanks to God for:  
God's love  
Home  
The Bible  
Health  
Radio  
A good bed  
Jesus  
Church  
Sunday school  
School  
Fresh air  
Beautiful sunshine  
Mother  
Daddy  
Grandparents  
Kinfolks  
Schoolhouse  
God  
Christian home  
Happiness  
Flowers  
Plenty to eat  
The Sun  
Brothers  
Sisters  
Clothes  
Shelter  
Music  
Toothbrush  
Soap  
Towels  
Preachers  
Pets  
Little sister  
God's book  
Fruit

My dear children:

Yesterday afternoon at a meeting of some grown ladies, they wrote down some things that they were grateful for. However, they did not just write down a list as you have been doing, but they took the word "Thanksgiving" and used the letters in that word to begin the words on their lists. Here is a sample of the way they did:

Testaments  
Home  
America  
Nourishment  
Kindness  
Salvation  
Gardens  
Ice cream  
Visitors  
Inventions  
Neighbors  
Giving

Could you improve on that?

We sympathize with Miss Leta Mae Lupo in her distress over her father's illness. She is still interested in our work and in her friends of the children's circle.

We have a new member, Master Billy Messer. I wish you could see the "thankful" letter he wrote instead of just reading it in print. Wanda West is also a new member with a fine long list of things for which she is grateful. She and Billy both send thank offerings. We are happy to welcome these newcomers and invite them to write again and often.

I know you'll be glad to see another one of Mr. John Lipsey's stories. We are sorry this is the last of the series he sent us. Little Wild Bill seems to have been naughty.

If you haven't sent in your thank-

ful list, do it right away. Don't let Thanksgiving come without your having expressed your gratitude.

With love,

Mrs. Frances Steele.

—O—

Hazlehurst, Miss.,  
Route No. 1,  
Oct. 31, 1938.

Dear Mrs. Steele:

I have not written lately but there are many reasons. My father is still very sick. I had a sweet letter from dear Mrs. McCall a few days ago. I hope our Mrs. Austin is not sick.

I have worked all the puzzles but did not send them in. I hope I can send some money soon.

Pray for me and my loved ones.

With love,

Leta Mae Lupo.

Miss Leta Mae, we think of you often, and I'm sure many of our circle remember you in prayer. It was just like Mrs. McCall to write you a personal letter, wasn't it? Read the thirty-fourth Psalm. You will find comfort there.—F. L. S.

—O—

Crystal Springs, Miss.,  
Nov. 1, 1938.

Dear Mrs. Steele:

I am thankful for my mother. I am sending twenty-five cents.

Billy Messer.

Billy, thank you for this delightful letter which you wrote your own self, and for the offering which you send. Of course, you are thankful for your mother, and I don't doubt that she has something very dear for which she is also thankful, too.—F. L. S.

—O—

Carriere, Miss.,  
Oct. 31, 1938.

Dear Mrs. Steele:

I have been wanting to write to the Children's Circle for a long time, so now I will write and tell what I am thankful for. I am thankful for my mother, father, little sister, God's love, God's book, Jesus, food, clothing, good health, and so many more I could never name them all.

I am twelve years old and in the ninth grade. I am a Girl Scout. I live near our B. B. I. girl's home. I live on a farm and we have a thousand orange trees in the field. They are so pretty. Every time I look at them I am more thankful for the good fruit that God gives us.

I am sending fifty cents for a thank offering.

With love,

Wanda Marie West.

Wanda, you have told us so many interesting things about yourself, that we almost know you. Those orange trees must be a beautiful sight. Thank you for your list and for your generous offering.—F.L.S.

—O—

Jackson, Miss.,  
Oct. 31, 1938.

Dear Mrs. Steele:

The nice gift of \$10.43 from the Children's Circle came in the morning mail, for which please accept our sincere thanks.

Your continued interest and support is appreciated.

Sincerely yours,

W. G. Mize, Supt.  
Baptist Orphanage.

Dear Mrs. Steele:

Your letter received this morning in which you enclosed check for \$9.12 toward Miss McSween's scholarship. As Miss Hickman stated in a letter which you published Miss McSween is an unusually fine young woman and you and the young people are making a great investment in this fine Christian worker.

Glad to report an unusually fine session, and asking that you and

the young people will often remember us as you pray that we may be faithful in this great mission task, I am

Yours sincerely,

W. W. Hamilton, Pres.

## TWO ESCAPES

I think I should report on the latest prank of Wild Bill, one of the family of squirrels who make their home in the birdhouse under the eaves of our house.

Again the Wild Bill family bored a hole through the partition between their house and ours. They began to make so much noise up there that I suspected they were holding a dance, with swing and everything.

Since I do not approve of dancing in my attic, I climbed up and made a noise to drive them out. Then I nailed a board over the hole through which they had entered.

Several days later we had a tremendous rain, and pretty soon water began to leak from the ceiling of our living room. I went up in the attic again with a flashlight. I discovered that there was a round hole up through the roof, just big enough for a squirrel to get through. Rain was coming through. Below the hole was a pile of stuff like sawdust. Evidently, one of the Wild Bill family had been caught in the attic when I had nailed the board over their hole. He had escaped by using his head—and teeth.

This Wild Bill had not troubled to stop up his exit hole, so we had to get a man to mend the roof. I'm glad Wild Bill did not die up here, but I hope his mamma spanked him for letting himself get caught in such a perilous situation.

I am sorry to advise that another animal has begun to visit us, although he really is a beauty. Night before last we got home about nine. In the car's bright headlights my wife saw a movement at the side of the road, right opposite our driveway. I slowed down and saw a black-and-white striped furry animal, not quite as big as a setter dog. It had a black bushy tail. It did not move when we approached. The light may have blinded him.

When I saw those stripes, running from nose to tail, I moved that car just as gently as I could down the driveway and into the garage. I did not lose any time and I did not make any noise. For I knew that it was a skunk, and I did not want to get him excited. I was glad when I had the door of the house between me and him.

That was the last I saw of him. He went away without taking offense, or giving any.

John J. Lipsey

Colorado, Springs.

## THANKSGIVING HONOR ROLL

Bonnie Jean Walker  
Joan Lovell  
Bettie Toy Lipsey  
John Crawford Lipsey  
Mary Bob-Poss  
Fannie Mae Henley  
Billy Messer  
Wanda Marie West

We wish to express sincere appreciation to the Norman-Leggett Furniture Co. for the special consideration shown us by them in the purchase of the furniture for the living room of the Julia Johnson Lipsey memorial building.

## BEAUTIFUL PERSONAL CHRISTMAS CARDS

50 Assorted Designs with Envelopes, name printed \$1.50. 200 Assorted Designs with Envelopes, without name \$2.50. Ideal Xmas Gift. Order Quick!

NICHOLS & CO., Rockmart, Ga.

## FOSTER'S W.C. LINIMENT

Why Suffer from Muscular Aches and Pains? GET QUICK RELIEF. For sale at your druggist.....35c

## BRITISH CHURCHES AND RUMANIAN REPRESSION

(Continued from page 8)

Orthodox Church accepted through its officially appointed delegates a report setting forth the rights and liberty of Christian Churches in a sense entirely opposed to that of the administrative decree. It therefore appeals to his sanctity the Rumanian Patriarch to exert his great influence as Prime Minister as well as chief officer of the church to secure the annulment of the decree and the acknowledgment of the Baptist communion as a recognized cult.

Copies of this resolution to be forwarded to his sanctity the Patriarch, his excellency the Rumanian Minister in London and the Under-Secretary of State, Foreign Office."

—BR—

Little Alfred: "Mama and papa keep me worried all the time!"

Little Billie: "What do they do?"

Little Alfred: "Mama won't let me stand on my head, and papa fusses because I wear my shoes out so fast."—Ex.

—BR—

Is your daughter improving in her music?"

"No. But the next best thing is happening. She's getting tired of it!"—Ex.

—BR—

A little girl was showing a visitor over her father's farm, and proudly pointed to a cow which, she said, was her very own.

"And does your cow give milk?" asked the visitor.

"Well, not exactly," replied the child. "You've sort of got to take it away from her."—Ex.

—BR—

Ray Tate: "That girl thinks no man is good enough for her."

Phillips: "She may be right."

Ray: "She may be left, too."

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Just a Good Place  
to Eat

Air Conditioned



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KEEPS PLANTS  
HEALTHY and VIGOROUS

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Headaches  
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Liquids, Tablets  
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in 30 minutes

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. ♦ JACKSON, MISS.

## CONVENTION SPEAKER



MR. E. E. LEE,  
Southwide Training Union  
Field Secretary  
CONVENTION FEATURES  
Banquets

Two banquets are being planned, one a general banquet which will be at noon Thursday (Thanksgiving Day). Several hundred will be seated around tables, and will enjoy a splendid meal with delightful entertainment. A program that you will long remember will be rendered. We expect "Sammy" to have a word for us at this banquet.

A Leaders' Banquet will be served at 5:30 Thursday afternoon (Thanksgiving Day). Here a hundred and fifty leaders will gather for a refreshing program and tasty meal.

### Music

Mississippi and Hillman Colleges will be in charge of the music both evenings of the convention. A large chorus, special music, and inspirational congregational singing will be features that will mark the opening sessions each evening as high lights of the convention. We will "Make a Joyful noise unto the Lord." Thursday morning two great choruses will be made up of hundreds of Intermediates and Juniors from the Jackson churches.

### A-1 Unions for Third Quarter

We are happy to report seventeen A-1 unions for last quarter, they are:

Juniors: Utica, Live Wire, and Climbers, Griffith; No. 2, Indianola; Beaumont; Goodman.

Intermediates: Utica; Lorena, Walnut.

Seniors: Best Yet, Southside, McComb; Anchor, Lafayette County.

B. A. U.'s: Southside McComb; Beaumont; Noxapater; at Griffith Jackson, Lipscomb, Spencer, and Kingdom Builders.

Congratulations to all, and may your tribe increase!

### 217 New Unions

For the first seven months of this year we have had requests for free literature for 217 newly organized B. Y. P. U.'s and B. A. U.'s. Others were organized who did not ask for the free literature. For this entire year the total number of new unions will be near 300. We are grateful for this splendid growth. The 217 are divided as follows: Juniors 47; Intermediates, 61; Seniors, 61; B. A. U.'s, 37; Story Hour's, 11. These represent 34 associations.

### Parkway, Jackson, Departmentizes Training Union

During an enlargement campaign conducted the week of October 17-22, the Parkway Church, Jackson, departmentized their work. Department directors for each department were elected and plans for six new unions were definitely laid. The Training School in connection with the enlargement program was counted a grand success with a top attendance of 105, averaging 90 for the week. Six classes were taught and on Friday night with 93 present all except two, not including faculty, took the examination. Interest ran high all the way through, guided under the inspiration of Miss Eunice Sandlin, the efficient director, and Rev. W. A. Bell, who has just moved to this field. The department directors are: Story Hour, Mrs. E. S. White; Junior, Mrs. W. E. Scates; Intermediate, Mrs. W. A. Bell; Senior, Mrs. Richard Jeffries; Adult, Mrs. S. E. Ferrell. What this church has done in the matter of departmentizing their work, will be the program for all churches with possibilities of several unions in each department. The way to enlarge is to provide more unions, and go to work to enlist a full enrollment for each. We congratulate Parkway on this forward looking program.

### Congratulations to Seuna Valley

on a new Intermediate B. Y. P. U. with Mrs. O. S. Landreth leader; Charlotte York, president; Wm. A. Hyde, vice-president; and Fred Williams, secretary.

Three new ones for Corinth church, Jasper County, a Senior, Intermediate and Junior. Reported by Pastor L. R. Massey. Forty-two enrolled with other prospect members.

### Next Week's Record Brings You the Program of Our Training Union Convention

Many churches are sending their director, and many unions are sending their leader to the convention. That is a good plan, all helping makes it easy.

### S. S. ATTENDANCE NOV. 6TH

Jackson, First Church	1092
Jackson, Calvary Church	1108
Jackson, Griffith Memorial	765
Jackson, Davis Memorial	229
Jackson, Parkway Church	329
Clinton Church	435
Van Winkle Church	104
Clarksdale Church	545
Hernando Church	136
Columbia Church	661
Utica Church	136
Philadelphia Church	434
Enterprise Church	103
West Laurel Church	580
Columbus, First Church	642
Meridian, 41st Ave. Church	276
Newton Church	285
Vicksburg, First Church	511
Crystal Springs Church	353
Columbia Church (10/30)	529
Center Terrace, Canton (10/30)	96

### B. T. U. ATTENDANCE NOV. 6th

Jackson, First Church	202
Jackson, Calvary Church	224
Jackson, Davis Church	164

Jackson, Parkway Church	192
Van Winkle Church	67
Jackson, Griffith Church	321
Utica Church	72
Crystal Springs Church	116
Immanuel Church, Hattiesburg	100
Clarksdale Church	160
Enterprise Church	54
Philadelphia Church	210
Vicksburg, First Church	140
Newton Church	121
Meridian, 41st Ave.	50
Columbus, First Church	156
West Laurel Church	257
West Laurel Brotherhood	62

"You don't make very good music with that instrument," said a bystander to the man with the bass drum, as the band ceased to play.

"No," admitted the pounder of the drum, "I know I don't but I drown a heap of bad music."—Ex.

Sharon, Jones County, Rev. W. E. Greene has been called as pastor at Sharon succeeding Rev. G. W. Smith who resigned to accept McAdams in Attala County.

Greetings from the

Ritz Coffee  
Shoppe

Enjoy Your Meals Here  
While in Jackson.

By the Fruits of Christian Education Ye Shall Know It.

## Announcing

# A PROGRAM OF DEVELOPMENT

... for  
Blue Mountain  
College

LOOKING AHEAD, preparing to assume a position of increasing importance in the advancement of Christian Education, Blue Mountain College announces a Program of Development. This program is designed to fill the needs shown in the opposite column.

### NEEDS

Additional Endowment	\$250,000.
Religious Education Bldg.	10,000.
Library Building	60,000.
Dormitory	100,000.
Gymnasium	22,000.
Hospital Building	12,000.
Music Building	100,000.
Campus Beautification	5,000.

### First Need Is Endowment

The most urgent need is additional endowment, for which the college must launch a campaign at the earliest practicable moment.

The other needs may be filled by friends of Christian Education within the next few years. They are no less important, but are less urgent.

Christian Character . . .

An Enduring Investment.

## WHEN IN JACKSON SHOP AT THE EMPORIUM

Mississippi's Greatest Department Store

MAIL ORDERS FILLED PROMPTLY



## CIRCLE II OF THE W. M. U. IS ORGANIZED IN EUDORA BAPTIST CHURCH

On Wednesday afternoon, October 16, 1938, the young married ladies of the Eudora community, under the supervision of Mrs. Ida White Dockery Owen, met at the Eudora Baptist Church to organize Circle II of the Woman's Missionary Society.

Circle I opened the meeting with the usual procedure, and gave a very interesting and inspiring program on Bible Study, presided over by Mrs. Charles Dockery, Sr. At the close of this meeting, the young married ladies met with Mrs. Owen, who discussed the plans and purpose of the organization, and the qualifications and duties of the officers.

It was voted that a chairman be selected and that the officers should be elected by nomination from the floor, and election by voice.

The following officers were elected:

Mrs. Eloise Durham Dean, Pres.  
Mrs. Louise Ritchey Barnett, 1st vice-president.

Mrs. Murriel Earnheart White, 2nd vice-president.

Mrs. Mae Riley Westerman, Sec.

Mrs. Norma Burrus, treasurer.

Mrs. Lillian Crumpton Spears, chairman Social committee.

Mrs. Marguerite Jordan Earnheart, chairman Personal Service committee.

Mrs. Valeria Dee Riley, chairman Mission Study committee.

Mrs. Francis Oswalt Sullivan, chairman Bible Study committee.

Mrs. Ida White Dockery Owen, Young People's leader.

Mrs. Charles Dockery, Jr., pianist and musical director.

It was decided that the circle would meet each Wednesday afternoon at the Eudora Baptist Church and proceed by the following program:

The first Wednesday would be devoted to Royal Service.

The second Wednesday to Bible Study.

The third Wednesday to Mission Study.

The fourth Wednesday to Business

meeting, and that Circle II of the W. M. U. of the Hernando Church be invited to meet with us on Wednesday, Oct. 26, to give program on Royal Service, and that a social hour for Circles I and II of the Eudora church and the visiting circle would follow the regular program.

The meeting was closed by prayer by Mrs. Owen.

On Wednesday afternoon, Oct. 26, 1938, Circle II of the Hernando church met with us in our regular meeting, and the following interesting and efficient program was rendered:

Meeting called to order by the president of Eudora Circle II, Mrs. Dean, who welcomed the Hernando Circle, and turned the meeting over to their president, Mrs. Angus Emerson. Mrs. Emerson gave a short talk on the organization of the W. M. U., the duties of the officers and different committees, and what the W. M. U. had meant to her. The minutes were read by Mrs. Wilderson and approved. Announcements were made and Mrs. Earn Denham, program chairman, took charge of the program.

Mrs. Denham chose for the devotion the 99th Psalm which she read and discussed. The circles present then asked to join in silent prayer, which Mrs. Denham closed.

China fifty years ago and China today was discussed by Mrs. Ray Nichols. Work through our Cooperative Program in China by Miss Mae Dell Acra. China tomorrow and our Chinese neighbors, by Mrs. Angus Emerson.

The meeting was closed by union prayer, and a very enjoyable social hour followed.

We were also honored at this meeting by having with us Miss Wilds from Jackson, Miss., who is with the State B. T. U. department.

Mrs. Mae R. Westerman, Sec. Hernando, Miss.

Newlywed: "My wife likes tea for breakfast, while I like coffee."

Oldwed: "You'll soon get used to tea."—Ex.

SUBSCRIBE FOR THE BAPTIST RECORD.

## W. W. MAY

Resolutions commending the service of brother W. W. May as church clerk of Hopewell Baptist Church, Arkabutla, Miss.

Whereas; our good brother W. W. May, after serving loyally and faithfully as church clerk for more than forty years, feels that the work should be taken over by a younger person, has tendered his resignation; we the members of the Hopewell Baptist Church do feel keenly our loss in giving him up in this capacity.

Whereas; he will be missed as church clerk, where he always gave willing and loyal service.

Therefore, be it resolved:

That we extend to him our heartfelt love and admiration for the loyal service rendered this church during this period of time.

Respectfully submitted,

W. Earl Hughey

Mrs. L. V. Edwards

Mrs. G. W. McGaha

Resolution Committee.

—BR—

## JAPAN'S EYE ON NORTH CHINA DESERT

Richmond, Va., Nov. 1, 1938—From a Tokyo newspaper received at the Foreign Mission Board headquarters, comes the following:

"That Japan may improve her chances for the exploitation of the

great desert of North China, Tokyo politicians are fostering a plan to bring the son of the living Buddha of Mongolia to Japan.

"Coal and salt mines and one of the best pasture lands in the world are said to be ready for use in the land which, until recently, has been to some extent under the rule of Baron Ungern and the living Buddha.

"Lately, the Kokuminto party and a group of experts on Chinese affairs, so the Tokyo press says, have taken up the work of making possible the exploitation of Mongolia."

## COUGHS...

### Here's Why You Cough...

#### WHEN YOU CATCH COLD

- 1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
- 2 The secretions of these glands often turn to heavy, clinging phlegm.
- 3 This sticky phlegm irritates your tender throat tissues and you cough.



### How Pertussin Relieves Coughs

- 1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
- 2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
- 3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

## PERTUSSIN

PRESCRIBED BY MANY DOCTORS FOR 30 YEARS

## BETTER LIVING

Begins With

## MODERN

Gas and Electric Service

It Does More



AND

COSTS LESS!



Mississippi Power & Light Co.

A Basic Mississippi Industry

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

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OWNED AND CONTROLLED BY  
MISSISSIPPI BAPTIST STATE CONVENTION

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FACTS - - NOT FANCIES

I GRADUATES EMPLOYED!

1. Every 1937-1938 graduate Employed.
2. Every Music graduate Engaged to Teach Music.
3. Every Secretarial Science graduate Engaged in Commercial Work.
4. Every B. A. graduate Employed in Her Music Field except Her Own Choice directed otherwise.

### II PROGRESS

1. 35% increased enrollment over 1937-1938 Session.
2. Transfers from 16 Different Colleges.
3. Boarding Students from 11 Different States.

★

PROSPECTIVE STUDENTS ARE NOW ARRANGING FOR THE SECOND SEMESTER AND FOR 1939-1940.



Thursday, November 10, 1938

# GOING TO COLLEGE

E. D. Solomon

The first time I ever heard an address on Christian education Dr. J. B. Gambrell was campaigning to save Mississippi College from a burdensome debt. He made a great impression on me and evidently on my father, for he sold a mule colt to help pay the debt. Our neighbors thought he was very foolish. His reply was, he would sell his head to help his old army chum and he had some boys he wanted to educate. That debt was not bad for me. It brought to me the knowledge of this college. My father attended what is now Union University in Jackson, Tenn. It was then located in Murfreesboro and afterwards moved to its present location and changed its name. When I gave up my appointment to the United States Military Academy, West Point, N. Y., my mind turned to the two schools I knew a little about. Alna Wilkinson persuaded me to go to Mississippi College instead of the school of my father. My father thought so, too, but on account of crop failure and five cent cotton he had no money to send me to school. He wanted me to wait another year so he could help, but I wanted to go on. I was afraid to wait and I wanted to make my own way. He gave me a trunk and plenty of clothes. I made enough money to pay my railroad fare. I was told the Ministerial Board had money to help young preachers through school. My mother carried me to the railroad station. I can see now her blessed tears. It took her heart out to see her son leave home. She never knew of my struggles until years afterward. Our old family doctor was at the train. He had beautiful long white beard. He gave me some fatherly advice. He said, "You may never preach, but you need an education so go on and God bless you." The only desire I had for schooling was in order to preach. I shall never forget the looks of that train as it pulled up to the depot. I never have seen one so large as that engine appeared. One of the famous Barnett boys was at the throttle. How he could blow that whistle. There were several boys on board going to the same college—Banks Meacham, Robert Best, Alna Wilkinson—and others joined at every important station. That took away the sadness of leaving home and the apprehension of the future.

There was an awe about the sight of those big college buildings that overwhelmed me. Someone asked if I was from Louisiana. I said, "No, I am from the country." It was a thrill to see so many fine, stalwart young men. Many of them have made good in life. They looked as subdued as I felt. Every one was kind and attentive. That was and is characteristic of Mississippi College. Every one was working for his literary society. There were two, the Philomathean and Hermeanian. I joined the Philos. I soon realized I had no money. I went before the Ministerial Board. I know how Daniel felt in the lion's den. They said, "Where is your license?" I knew nothing about license to preach. "Did your church recommend you?"

No, my church knew nothing about the affair. It was all my own doings. These questions greatly confused and embarrassed me. Those good old brethren could not understand me. I could not understand myself. They turned me down. They said, "We cannot take the people's money and spend it on a mere lad who has a notion God has called him to preach." They advised me to go back home. That killed my soul. I was in desperation and despair. It was a dark hour. There I was without money, license, recommendations or friends. It was a long way back home. I would have died before turning back. I had made this step against the advice of everyone. Had I made a mistake? What could I do? I did what I have done many times in life—I found a place of prayer and cried out my grief to God. He heard my cry. Absolute assurance came to my soul. I sought for the president of the college. I went to the home of Dr. R. A. Venable and told him my story. I said, "Dr. Venable, I want an education and I am going to have it. There is a great urge in me to preach and I am going to preach. Let me sleep under your house and eat what you throw away." His tears were as large as mine. He understood, for he had worked his way through this same college. He said, "Go and get you a place to stay and I will give you six dollars a month to be janitor of our church." The church met in the college chapel. That was the greatest news and the biggest salary I ever got in my life. I went joyously in search of a place to stay. I went to many of the citizens and offered to work for my board and lodging. No one had a place. I finally found some boys "keeping batch" in a six-room cottage. There were 8 of them and 4 beds. I begged to sleep in the hall. I told the boys I could make biscuits. They agreed to try me out. It was not a "trial sermon," but a prove-me biscuits. The ones I made for supper were awful. You could knock an ox down with them. I got my orders to leave, but one of the boys suggested I have another chance. Jonah got a second chance. I slept on the floor on the quilts my mother gave me. The next morning I arose early and made some more biscuits. They were worse than the ones the night before. I was desperate. My chances were gone. I threw them in the "slop barrel" and got down on my knees and said, "Oh, Lord, if you ever did help a poor boy, please help me now." He did. Those biscuits were wonderful. I had me a home. I went to college for five years and the seminary in Louisville, Ky., two years and came out with enough money to get married on. A woman sent me three dollars. I made the rest myself. Can you beat it? Why should a boy go through such poverty and embarrassing circumstances? Why should he go against the tearful advice of

his friends? Why should he endure such laughter and scorn? This is very simple. There was an irresistible power moving within. "Greater is He that is in you than he that is in the world." "I was not disobedient to the heavenly vision." As I have followed that vision the way has opened. That is the secret of any success I may have attained in life. I write this in the hope of encouraging some young man or woman who has a call to serve his Master. Go on. Do not hesitate. Never compromise nor do wrong. Trust God and the devil cannot deter you and all the king's horses cannot pull you from success. Do not stop to explain—your friends do not need it and your enemies will not believe it so drive ahead. Your success will please your friends and convert your enemies. Be like a postage stamp, stick to one thing and you will safely reach your destination.

—Baptist Witness.

## RESOLUTION

Whereas, Reverend D. W. Nix has been pastor of our Church for the past three years, and

Whereas, Brother Nix has been an earnest leader as well as a great pastor, and has been instrumental in organizing every branch of church work, and

Whereas, our Church has grown under his leadership from half-time to full time, as well as in church membership, and

Whereas, he has been not only a spiritual leader, but one looking to the betterment of the community, teaching through his everyday life as well as through the pulpit, and

Whereas, he has cooperated in all problems of community and civic interest, and

Therefore, be it resolved by the Juniper Grove Baptist church, to express to Reverend D. W. Nix and his family our heart-felt gratitude for their service to us.

That we pledge our continued

prayer and good wishes to them in their new work.

That we commend Brother and Mrs. Nix to the people in their new home.

O. K. Smith, Clerk.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.

## Have Doctor Come IF GENUINE BAYER ASPIRIN FAILS TO BRING QUICK RELIEF FROM Rheumatic PAIN



1. Take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions.  
2. Relief from rheumatism usually comes fast. If pain persists, see your doctor.

Thousands have found that the simple method pictured above brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "Bayer Aspirin" — not just for "aspirin."



15¢ FOR 12 TABLETS  
2 FULL DOZEN 25¢

**Soothe TIRED EYES**  
**John R. Dickey's Old Reliable Eye Wash**  
Soothes, relieves and gives comfort to irritated eyes.  
Used 65 Years. Genuine in red box.  
25c and 50c sizes. Ask your druggist for new large size with dropper.  
Dickey Drug Co., Bristol, Va.

## Good Morning

Louie D. Newton

\$0.75

A novel little volume of inspirational, devotional, and instructional messages. Doctor Newton, popular pastor of the Druid Hills Baptist Church, Atlanta, has had considerable experience in the newspaper field. You will find his book helpful for daily living.



## Man Upon Earth

Virginia Doss

\$1.00

Dramatic poems portraying seven attitudes toward Jesus by people who knew, and were influenced by him during his earthly ministry. Already in its second edition, this book is destined to find its place with the greatest religious poetry.

## Baptist Book Store

300 EAST CAPITOL ST.

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## 5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, Scripture mottoes, Scripture calendars, Scripture greeting cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher  
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# Calling All Workers For The Every Member Canvass

J. E. DILLARD, Nashville, Tenn.

Director of Promotion, Executive Committee, S. B. C.

The Every Member Canvass days have come, the most important of the year. Every cause we Southern Baptists have whether local, statewide, southwide or worldwide is dependent under God upon the way we put on the Every Member Canvass. Every Baptist who loves our Lord and wants to see his church adequately financed and the Kingdom causes cared for ought to give himself prayerfully, thoughtfully, unstintingly to the promotion of the Every Member Canvass. We need and should have every member of every church committed to this task: we want all our people in all our work.

## THE EVERY MEMBER CANVASS WILL TRANSFORM THE FINANCES

The Every Member Canvass properly put on and followed up will transform the financial system in any church.

It will make the offering a worship service instead of a begging ordeal.

It will make church and Kingdom support a matter of concern to all the people instead of a faithful few.

It will enable the pastor to preach on all Kingdom causes without his people feeling that he is begging for money.

It will make constant and repeated appeals for money unnecessary and enable the pastor to specialize upon the spiritual side of the work.

It will enable the pastor to represent and present all Kingdom causes thereby making special representatives unnecessary and thereby eliminating extra salaries and expenses.

It will do away with all haphazard, commercial, or high-pressure methods of church finance and substitute the Bible plan.

It will make church support a matter of conscience and principle instead of impulse and emotion.

It will put the church and denominational agencies upon a cash instead of a credit basis.

—o—

## INTRODUCE BUSINESS METHODS

It will help introduce business methods into religious finance and religious principles into private business.

It has already strengthened the credit of the denomination and will help the business standing of any church.

It will get more people to contribute, to contribute more regularly and to contribute more money.

It will enable our people to become all-round denominationally-minded Christians instead of being one-sided or lop-sided in their knowledge, interests and gifts.

It will make it possible for each and every agency to receive its just proportion of receipts.

It will mean that money for the support of all the work will come in week by week instead of coming in at the end of long periods, in many cases at the end of the year.

It will secure fifty-two offerings for the church and every denominational cause from every one faithfully following the plan instead of receiving a few or just one or more as frequently happens where the plan is not used.

It will make it easier for people to give sizeable sums since it is given week by week instead of in lump sums monthly, quarterly or annually.

It will make unnecessary and impossible unseemly rivalries among representatives or special friends of specific causes.

It will get more money, enlist more people, cultivate a sweeter spirit and take the sting out of giving.

## THE EVERY MEMBER CANVASS SHOULD BE PUT ON EVERY YEAR

The Every Member Canvass should be put on in every church every year. Budget needs vary in all live churches; there are local expenses to be adjusted; salaries may be disgracefully low, extra workers may be needed, repairs need to be made; better equipment may be needed or additions to property or a new building in whole or part may be needed. Then there are the denominational needs to be carefully considered. The boards are our boards, the seminaries and schools and orphanages and hospitals are ours. We must support them. It is as truly the duty of our individual church to preach the gospel to the end of the earth as it is around the block. Our Lord is depending upon us. We must not disappoint him. Then the debts of the denomination are our debts. We dare not shirk. We must carefully, prayerfully, fairly study the situation this year; last year's budget and last year's gifts will not do.

Then our people are not in the same financial condition they were a year ago. Some of them have lost money but many have been blessed with larger incomes; some have received special blessings that will enable them to make larger gifts, and they would if properly informed.

And don't forget the human element; not many people will increase their offerings to church and denominational support without being asked. But many will cut their subscriptions or fall behind and say nothing about it.

There are yet other reasons: Your people need to be looked after, visited in their homes. Visiting before and during and after the Every Member Canvass will give a world of worth while information.

You will find people in distress needing sympathy, comfort, perhaps financial help. You will learn why some have fallen down in their contributions and stopped attending services. You will discover prospects for the church and its organizations. This period of special visitation will prove a blessing to the canvasser and to those canvassed alike. It gives opportunity to discover needs, enlist workers, find talent, explain the church work and the denominational causes. And it will increase the income for the work. Every member ought to be enlisted in supporting all the work.

—o—

## "THE EVERY MEMBER CANVASS SHOULD BE PUT ON THE HARD WAY"

When Dr. W. S. Brooke of South Carolina said that, he startled me. But as I have thought it over I have decided he was right. Several times I tried to make it easy for my people at Southside and every time we fell down. It is better to just decide to do it the hard way for then it will be easy the rest of the year; if you do it the easy way, which means that you do not do it thoroughly, you will have a hard time financially all the rest of the year. That is, unless you are willing for your church to do less than its duty. (Shame upon us!)

Begin at once; have your church vote to put on the Every Member Canvass; appoint necessary committees (budget, canvass, card, lunch, absentee, etc.); have meetings for prayer, conference work. Be sure the budget is carefully prepared and adopted; it must not be so large as to discourage nor so small as to call for little effort. See that the Cooperative Program (the

denominational agencies, state and southwide) is included either by a reasonable percentage in the budget or as a separate budget. Decide whether to ask for Baptist Hundred Thousand Club memberships in connection with the Every Member Canvass or whether to do so in January and February. (Personally, I think it would be well in most cases to ask for this extra dollar a month for our debts while we are making the Every Member Canvass.)

Ask all organizations to cooperate in putting on the Canvass; study the church roll practically; select your canvassing teams carefully; arrange the canvass cards with names and information into bunches of about twenty each. Prepare your people by sermons, prayer meetings, study classes, four minute talks in departments, etc.

On Every Member Canvass Sunday begin in the Sunday school, preach and present the causes and call for subscriptions at the morning service; follow up with the house to house canvass in the afternoon; present it in the B. T. U. and night service; carry it on to the W. M. U. and all its organizations; have special "clean-up" committee to call on ones for any reason not enlisted; report and finish up the next Sunday. It may be hard to do it this way, but my experience suggests that it will be easier the rest of the year.

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## THE EVERY MEMBER CANVASS SHOULD BE KEPT AN EVERY MEMBER CANVASS

I mean by this that we should stay on the job all the year. Check the roll against the cards and go to see the ones who failed to sign up and discover and remedy the trouble; get in touch if possible with all absentee members and urge them to join where they are living or else send a subscription for the church and its program. Enroll the new members as they come in; enroll them as they come in, it is easier to do it then.

Then be sure you have an honest, accurate, simple system of keeping records, making reports, dividing and disbursing funds. We must be absolutely honest and trustworthy, not a cent should be used for any other cause than that for which it is given.

I suggest mailing a monthly or quarterly church letter to every member telling him what has been done, new members received; how much money has been received for local expenses, Cooperative Program, Hundred Thousand Club, etc. Tell him how much he has contributed; how much he is ahead or behind; thank him for his help; ask his continued prayers, presence and support, etc.

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## LET'S TRY

Let's try to get every member to contribute something.

Let's try to get every member to contribute more than he did the year before.

Let's try to get every member to contribute to both local expenses and the Cooperative Program.

Let's try to get every member to join the Baptist Hundred Thousand Club.

Let's try to get every member to honor the Lord with his substance as well as his life.

Let's try to get every member to make the tithe his minimum standard of Christian giving.

Let's try to keep evangelism and stewardship wedded, and look to God for showers of blessing.

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